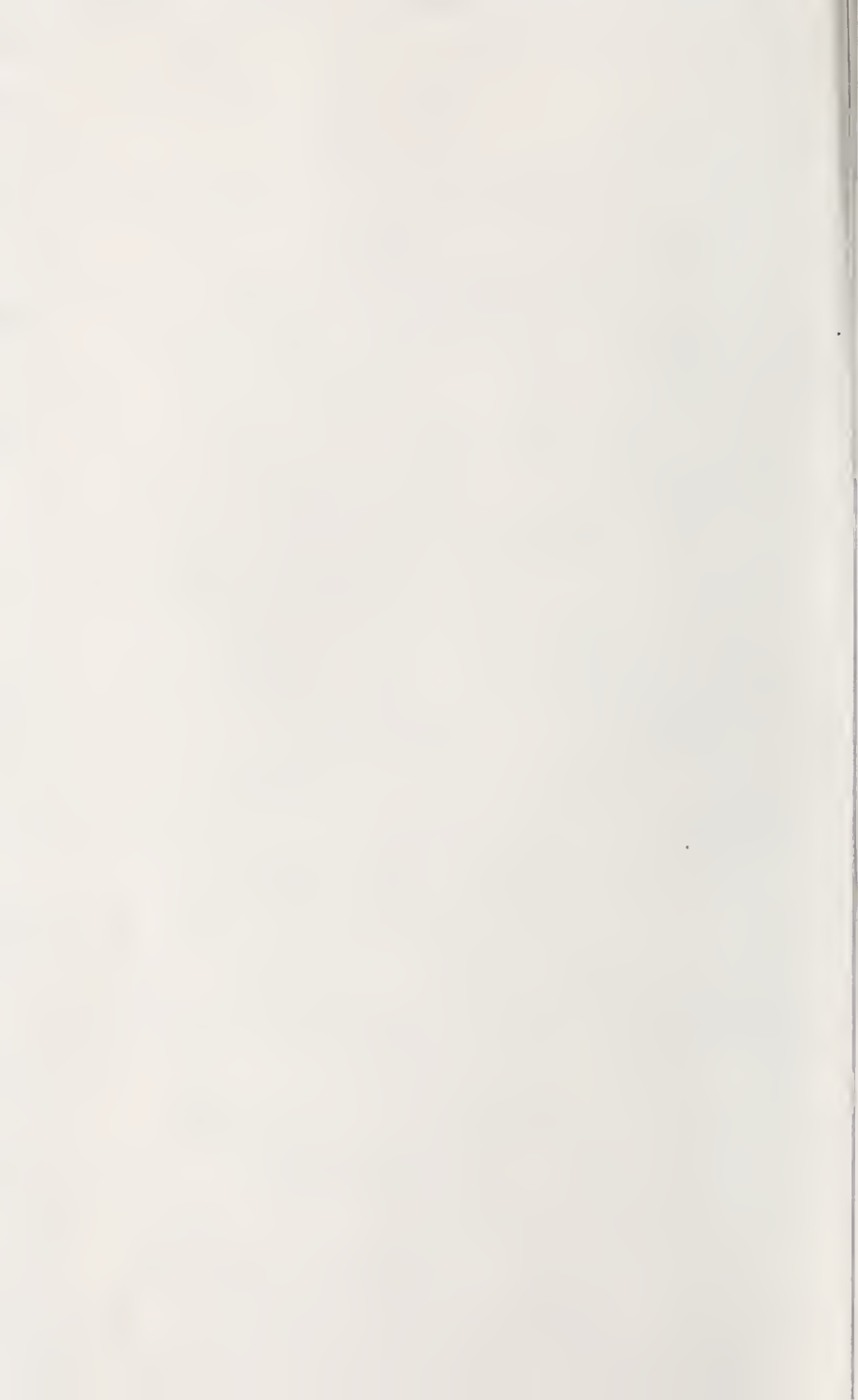


BX 5145 .A4 1849b v.2
Church of England.
The Book of common prayer

v. 2



Digitized by the Internet Archive
in 2015





Ecclesiastical History Society.



Established for the publication and republication
of Church Histories, &c. 1847.

ECCLESIASTICAL HISTORY
SOCIETY.



THE BOOK OF
COMMON PRAYER:

PRINTED FROM

THE MANUSCRIPT ORIGINALLY ANNEXED TO
STAT. 17 & 18 CAR. II. c. 6. (IR.) AND NOW
PRESERVED IN THE ROLLS' OFFICE, DUBLIN.

BY
ARCHIBALD JOHN STEPHENS,
BARRISTER AT LAW.

VOL. II.

LONDON:

PRINTED BY HARRISON AND SON,

FOR THE

ECCLESIASTICAL HISTORY SOCIETY.

M.DCCC.XLIX.



THE BOOK OF
COMMON PRAYER

AND ADMINISTRATION OF THE SACRAMENTS,
AND OTHER RITES AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF THE

**UNITED CHURCH OF ENGLAND
AND IRELAND;**

TOGETHER WITH THE PSALTER OR PSALMS OF DAVID,
POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES:

AND THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING
OF BISHOPS, PRIESTS, AND DEACONS.

THE TEXT TAKEN FROM THE MANUSCRIPT BOOK ORIGINALLY
ANNEXED TO STAT. 17 & 18 CAR. II. c. 6. (Ir.): WITH
AN HISTORICAL INTRODUCTION AND NOTES.

BY ARCHIBALD JOHN STEPHENS,
BARRISTER AT LAW.

Church of England Book of Common Prayer

IN THREE VOLUMES.

VOL. II.

LONDON :
FOR THE ECCLESIASTICAL HISTORY SOCIETY.
1849.

The

Collects, Epistles, and G^ospels

to be^e used throughout the year.

Note, that the Collect appointed for every Sunday,
or for any holiday^e that hath a vigil or Eve,
shall be^e said at the Eveⁿing service next before.

The first Sunday in Advent.

The Collect.

Almighty God, give vs grace that we^e may cast
away the works of darkness^e, and put vpon vs
the armour of light now in the tⁱme of this mor-
tal^e life (in which thy son Jesus Christ came to
visit vs in great humility;) that in the last day,
when he^e shall come again^e in his glorious Ma-
jesty, to Judg^e both the quⁱck and dead, we^e may
rise to the life i^mmortal^e, through him who liveth
and reigneth with the^e and the holy Ghost, now
and ever. Amen.

Advent Sunday. i.

This Collect is to be^e repeated every day

-
- l. 1. The 77th page of the MS. Book commences with the word "The".
ll. 1, 2. "The Collects, Epistles, and G^ospels" written in an engrossing character.
l. 3. In "used", a "v" altered into the "u" in darker ink.
l. 5. After "holiday", a blot in darker ink, as if to obliterate a point.
l. 9. "Almighty" written in an engrossing character.
l. 11. In "time", the "i" written on a "y".
-

U. Pr.

- ll. 12, 13. Parentheses omitted.
l. 19. Omitted.

Q. Pr.

- ll. 12, 13. Parentheses omitted.
l. 19. Omitted.

Advent Sunday. i.

with the other Collects in Advent, vntill
Christmas-Eve.

The Epistle.

Rom. 13. 8. Owe no man any thing, but to love one another:
for hee that loveth another hath fulfilled the law.
ffor this, thou shalt not comitt adultery, Thou
shalt not kill, Thou shalt not steal, Thou
shalt not bear false witness, thou shalt not
covet;

and **seventy four**

And if there be any other commandment, it is
briefly comprehended in this saying, namely,
thou shalt love thy neighbour as thy selfe. Love
worketh no ill to his neighbour, there fore love
is the ~~love~~ fulfilling of the law. And that,
knowing the time, that now it is high time to
awake out of sleep: for now is our saluation
nearer then when we believed. The night is
far spent, the day is at hand; let vs therefore
cast of the works of darkness, and let vs put on
the armour of light. Let vs walk honestly as in
the day, not in rioting and drunkenness, not in

-
- l. 2. In "Eve", the "v" written on a letter which it renders undistinguishable.
l. 4. "Owe" written in an engrossing character.
l. 8. In "false", the "s" written on a "c".
l. 11. The 78th page of the MS. Book commences with the word "And".
l. 16. In each "time", the "i" written on a "y".
l. 18. "Then", sic orig.
l. 20. "of", sic orig.
-

Advent Sunday. i.

chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel

When they drew nigh vnto Jerusalem, and were come to Bethphage, vnto the mount of Olives, then sent Jesus two disciples, saying vnto them, Go into the Village over against you, and straightway ye shall find an ass tyed, and a Colt with her: loose them and bring them vnto me. And if any man say ought vnto you, ye shall say, the Lord hath need of them; ^{S. Matth. 21.} All this was done, that it might be fulfilled which was spoken by the Prophet, saying, tell ye the daughter of Sion, Behold, Thy King cometh vnto thee, ^e _A .

hee meek, and sitting vpon an ass, and a Colt the fole of an Ass. And the disciples went, and did as Jesus commaunded them, and brought the Ass, and the colt, and put on them their cloths, and they set ^t _A him thereon. And a very great multitude spread their garments in the

l. 6 (margin). A blot after "21."

l. 18. The 79th page of the MS. Book commences with the word "**thee**" written in the margin.

l. 22. In "very", the "v" defaced, and written upon another letter.

Advent Sunday. i.

way, others cutt down branches from the trees and strawed them in the way. And the multitudes that went before, and that followed, cryed, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the City was moved, saying, who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the Temple of God; and cast out **sold and** all them that bought and sold in the Temple, and overthrew the tables of the monychangers, and the seats of them that sold doves, and said vnto them, It is written, my house shall be called the house of prayer, but ye have made it a Den of thieves.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given vs in our Saviour Jesus Christ. Amen.

seventy six

-
- l. 11. "sold and bought" seemingly written originally "bought and sold".
l. 15. In "have", the "v" written on a "u".
l. 17. "The second Sunday in Advent." written in a large engrossing hand.
l. 19. "Blessed Lord," written in a large character, between black letter and Roman.
l. 27. The 79th page of the MS. Book has no catch-word.
(140)

Advent Sunday ii

The Epistle

Whatsoever things were written afore ^etime, were Rom. 15. 4.

written for our learning; that we through patience and comfort of the Scriptures might haue hope. Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus: That ye may with one mind, and one mouth glorifie God, even the father of our Lord Jesus Christ.

Wherefore receiv^e ye one another, as Christ also received vs, to the glory of God. Now I say, that Jesus Christ was a Minister of the Circumcision, for the truth of God, to confirm the promises made vnto the fathers: And that the gentiles might glorifie god for his merey, As it is written, for this cause I will confess to thee among the gentiles, and sing vnto thy name. And again he saith, Rejoyce, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

-
1. 1. The 80th page of the MS. Book commences with the words "The Epistle".
 1. 2. "Whatsoever" written in an engrossing character.
 1. 2. In "time", the "i" written in darker ink on a "y".

Advent Sunday ii

The Ghospel

S. Luk. 21. 25 And there shall be sign^s in the Sun, and in the Moon, and in the Star^s; and ^upon the earth distress^e of nations, with perplexity, the sea and the waues roaring; mens hearts failing them for fear^e, and for looking after those things, which are comⁱng on the earth: for the powers of heaven shall

seventy seven

be^e shaken. And then shall they see the Son of man comⁱng in a cloud with power and great glory. And when these things begin to come to pass^e, then look ^up, and lift ^up your heads; for your redemption draweth nigh. And he^e spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye se^e and know of your own^e selves that su^mer is now nigh aⁿ hand. So^e likewise ye when ye se^e these things come to pass^e, know ye that the kingdom^e of God is nigh aⁿ hand. Verily, I say ^unto you, this generation shall not passe^e away, till all be^e fulfilled: Heaven and earth shall pass^e away; but my words shall not pass^e away.

-
- l. 3. In "upon", a "v" altered into the "u".
l. 4. In "nations", a "c" altered into the "t".
l. 9. The 80th page of the MS. Book has no catch-word.
l. 10. The 81st page of the MS. Book commences with the words "be^e shaken."
l. 13. In each "up", a "v" altered into the "u".
l. 15. In "parable", the "ab" written upon and blotted.
l. 21. In "unto", a "v" altered into the "u".

Advent Sunday iii

The Third Sunday in Advent.

The Collect.

O Lord Jesu Christ, who a^u thy first comēg
didst send thy messenger to prepare thy way
before the^e ; Grant^{that} the Ministers and Stewards
of thy m^ysteries, may likewise so^u prepare and
make ready thy way, by turnēg the hearts of
the disobedient to the wisdom of the just, that
a^u thy second com^eing to judg^e the world, we^u
may be^u found an acceptable people in thy sight,
who livest and reignest with the father and the
holy Spirit, ever^e one God, world without end.
Amen.

The Epistle.

Let a man so^u accom^upt of ^uus as of the Ministers 1 Cor. 4. 1
of Christ, and stewards of the M^ysteries of God.
Moreover, it is required in Stewards, that a man
be^u found faithful. But with me^u it is a very
small thing, that

seventy eight

I

I should be^u judged of you, or of mans

-
1. 1. In "Third", the "d" rewritten in darker ink.
 1. 3. "O Lord" written in an engrossing character.
 1. 6. In "mysteries", an "i" altered into the "y".
 1. 12. In "ever", a "u" altered into the "v".
 1. 15. "Let" written in an engrossing character.
 1. 15. In "us", a "v" altered into the "u".
 1. 16. In "mysteries", an "i" altered into the "y".
 1. 22. The 82nd page of the MS. Book commences with the words "I should".

Advent Sunday iii

Judg^ement; yea, I Judg^e not mine own self. ffor I know nothing by my self, yet am I not hereby justified; but he that Judgeth me, is the Lord. Therefore judg^e nothing before the time, vntill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counse^els of the hearts; and then shall every man haue praise of God.

The Gospel.

S. Matt. 11. 2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said vnto him, Art thou he that should come, or do we look for another? Jesus answered and said vnto them, Go and shew John againe those things which ye do hear and se^e. The blind receiv^e their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised vp, and the poor haue the gospel preached to them. And blessed is he whoeuer shall not be offended in me. And as they departed, Jesus began to say vnto the multitudes concerning John, What went ye out into the wilderness to see^{ee}? A reed shaken with the wind? But what went ye out for to se^e? A man clothed in soft raiment? behold,

Head line. "Advent Sunday iii" written in an engrossing character.

l. 7. "counse^els", a "c" altered into the "s".

l. 9. "The Gospel," written in an engrossing character.

l. 16. In "receiv^e", the "c" rewritten in darker ink.

Advent Sunday iii

they that we[■] soft clothing are in kings houses.

But what went ye out for to se^e? A Prophet?

Yea, I say vnto you, and more then a Prophet.
ffor this is he^e of whom it is written, Behold, I
send my messenger before thy face, which shall

prepare thy way before the^e

seventy nine

Advent Sunday IV.

[^]The fourth ~~Sunday in Advent.~~

The Collect.

O Lord rais^e vp (we[■] pray the^e) thy power, and
come among vs, and with great might succor[■] us;
that whereas through our sin[■]s and wickedness[■],
we[■] are sore le[■] and hindred in ruⁿing the race
that is se[■] before vs, thy bountiful[■] grace and
mercy may speedily help and deliver vs, through
the satisfaction of thy son our Lord; to whom
with the^e and the holy Ghost be[■] honour and
glory, world without end. Amen.

The Epistle

Rejoice in the Lord alway, and again[■] I say, Phil. 4. 4.

-
1. 3. "then", sic orig.
1. 7. The 82nd page of the MS. Book has no catch-word.
1. 8. "Advent Sunday IV." inserted in different ink, perhaps as a head line, and
"Sunday in Advent" apparently cancelled by the scribe, but it would seem
by mistake.
1. 9. The 83rd page of the MS. Book commences with the words "The Collect."
1. 11. In "us", a "v" altered into the "u".
1. 12. In "wickedness", the "n" written upon an erasure.
1. 17. In "thee", the final "e" rewritten in darker ink.
1. 20. "Rejoice" written in an engrossing character.
-

U. Pr.

1. 1. kings' houses.
1. 3. than.

Q. Pr.

1. 1. king's houses.
1. 3. than.

rejoice. Let your moderation be known vnto all men. The Lord is a hand. Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known vnto God. And the peace of God which passeth all vnderstanding, shall keep your hearts and minds through Christ Jesus.

The Gospel.

S. John. 1.
19.

This is the Record of John, when the Jew^es sent Priests and Levites from Jerusalem to ask him, who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, what then? art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered. No. Then said they vnto him, who art thou? that we may give an answer to them that sent vs. What sayest thou of thy self? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, **eighty**

Lord, as said the prophet Esaias: And they which were sent, were of the Pharisees. And they asked him, and said vnto him, why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them saying, I baptize with water: but there standeth

l. 3. In "prayer", an "i" altered into the "y".

l. 9. "Jew^es", sic orig.; the alteration intended cannot be precisely ascertained.

l. 17. In "sayest", an "i" altered into the "y".

l. 19. In "straight", an "e" altered into the "a".

l. 21. The 84th page of the MS. Book commences with the word "Lord".

one among you, whom ye know not. He it is who com^{ing} after me, is p^{re}ferred before me, whose sho^{es} l^achet I am not worthy to vnloose. These things were done in Bethabara beyond Jordan, where John was baptiz^{ing}.

The Nativity of our Lord,
Or the Birth day of Christ, com^only called
Christmas-Day.:

The Collect.

Almighty God, who hast given vs thy only be-
gotten Son to take our nature vpon him, and as
a this tⁱme to be^e born of a pure Virgin;
Graⁿt that we^e being regenerate, and made thy
children by adoption and grace, may daily be^e
ren^wed by thy holy Spirit, through the same
our Lord Jesus Christ, who liveth and reigneth
with thee, and the same Spirit ever one God,
world without end. Amen.

The Epistle

& God, who a sundry tⁱmes, and in divers^e Hebr. 1. 1.
manners spake in tⁱme past vnto the fathers by

-
- l. 3. In "lchet", the "ac" indistinct and in darker ink.
l. 10. "Almighty" written in an engrossing character.
l. 12. In "time", the "i" written upon a "y".
l. 13. In "Grant", a "u" altered into the "n".
l. 15. In "renwed", a "u" altered into the "w".
l. 20. "e" written in an engrossing character, and partially obliterated and separated from "God" by a curved vertical line in darker ink. "God" also written in engrossing character.
l. 20. In "times", the "i" written upon a "y".
l. 21. In "time", the "i" written upon a "y".
-

U. Pr.

Q. Pr.

l. 21. times past.

Christmas Day

the Prophets, hath in these last daies spoken vnto vs by his son, whom he^e hath appointed heir^e of all things, by whom also^e he^e made the worlds. Who being the brightness^e of his glory,
elghty one

And the express^e I^mage of his person, and ^upholding all things by the word of his power, when he^e had by himself^e purged our sin^s, sa^t down^e on the right hand of the Majesty on high : Being made so^e much better then the Angel^s, as he^e hath by inheritance obt^ained a more excellent name then they. ffor ^unto which of the Angel^s said he^e aⁿy time, Thou art my son, this day haue I begotten the^e? And again^e, I will be^e to him a father, and he^e shall be^e to mee a Son? And again, when he^e bringeth in the first-begotten into the world, he^e saith, And le^e all the Angel^s of God worship him. And of the Angel^s, he^e saith, who maketh his Angel^s Spirits and his Ministers a. flame of fire. But ^unto the Son he^e saith, thy throne, o God, is for ever and ever, a scepter of righteousness^e is the scepter of thy Kingdom^e. Thou hast loved righteousness^e and hated iniquity; Therefore God, even thy

-
- 1. 5. The 84th page of the MS. Book has no catch-word.
 - 1. 6. The 85th page of the MS. Book commences with the word "And".
 - 1. 7. In "upholding", a "v" altered into the "u".
 - 1. 11. In "obtained", an "e" altered into the "a".
 - 1. 12. In "unto", a "v" altered into the "u".
 - 1. 24. In "unto", a "v" altered into the "u".

Christmas Day

God hath anointed thee with the oyl of gladness above thy fellows. And, thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them vp, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel.

In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not. There was a man sent from God, whose name was

S. John. 1. 1.

John. **eighty two**

John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that

Head line. "Christmas Day" written in an engrossing character.

l. 1. In "thee", the final "e" rewritten in darker ink.

l. 1. In "oyl", an "i" altered into the "y".

l. 11. "In" written in an engrossing character.

l. 21. The 86th page of the MS. Book commences with the word "John."

Ch^ristmas Day

cometh into the world. He[■] was in the world,
and the world was made by him, and the world
knew him not. He[■] came ^unto his own[■], and
his own[■] received him not. But as many as re-
ceived him, to them gave he^g power to become
the sons of God, even to them that believe on
his name : ^which were born[■] not of bloud, nor
of the will of the flesh, nor of the will of man,
but of God. And the word was made flesh, and
dwelt among vs (and we[■] beheld his glory, the
glory as of the only begotten of the father) full
of grace and truth.

S^t Stephens Day.

The Collect.

Grant, O Lord, that in all our sufferings here
^upon earth, for the testimony of thy truth, we[■]
may ste^dfastly look[■] ^up to heaven, and by
faith behold the glory that shall b[■] revealed ;
and being filled with the holy Ghost, may learn[■]
to love and bless^g our persecutors by the Ex^ample
of thy first Mart^yr Saint Stephen, who pray^ed
for his mur^{der}ers to the^e, O blessed Jesus, who
standest a[■] the right hand of God to succour

Head line. "Christmas Day" written in an engrossing character.

- l. 3. In "unto", a "v" altered into the "u".
- l. 6. In "believe", an "e" altered into the "i", and a "u" into the "v".
- l. 13. "S^t Stephens Day." written in an engrossing character.
- l. 15. "Grant" written in an engrossing character.
- l. 16. In "upon", a "v" altered into the "u".
- l. 17. In "up", a "v" altered into the "u".
- l. 20. In "Example", the "a" retouched with darker ink.
- l. 21. In "Martyr", an "i" altered into the "y".
- l. 21. In "prayed", an "i" altered into the "y".

Christmas Day

all those that suffer for the^e, our only Mediatour
and advocate. Amen.

Then shall follow the Collect of the Nativity.
which shall be said continually vnto New-yeares
Eve.

for the Epistle.

Stephen being full of the holy Ghost, looked vp ^{Act. 7. 55.}
steadfastly into heaven, and saw the glory of
God, and Jesus standing on the right hand of

God, and said, behold I se^e the heavens opened,
and the son of man standing on the right of hand
of God. Then they cryed out with a loud voice,
and stopped their

eighty three

earess,

earⁿs, and ran vpon him with one accord, and
cast him out of the Ciⁿty, and stoned him; and
the witnesses laid down their clothes aⁿ a
young mans feet, whose name was Saul. And
they stoned Stephen calling vpon God, and
saying, Lord Jesus receiv^e my Spirit. And he
kneeled down and cryed, with a loud voice
Lord, lay not this Sin to their charge. And
when he had said th^es, he fell a sleep.

Head line. "Christmas Day" written in an engrossing character.

l. 7. "Stephen" written in an engrossing character.

l. 15. The 87th page of the MS. Book commences with the word "earⁿs,".

St Stephens Day

The Gospel.

Behold, I send vnto you Prophets, and wise-
S. Matt. 23. 34. men, and Scribes; and some of them ye shall kill
and crucifie; and some of them shall ye scourge
in your Synagogues, and persecute them from
Ciyy to Ciyy; that vpon you may come all the
righteous bloud shed vpon the earth, from the
bloud of righteous Abe, vnto the bloud of
Zacharias, son of Barachias, whom ye slew be-
tween the temple and the altar. Verily I say
vnto you, all these things shall come vpon this
generation. O Jerusalem, Jerusalem, thou that
killest the Prophets, and stonest them which are
sent vnto the^e; how often would I have gathered
thy Children together, even as a hen gathereth
her chickens vnder her wings, and ye would not.
Behold your house is left vnto you desolate.
ffor I say vnto you, ye shall not see^e me^a hence-
forth, till ye shall say, Blessed is he^e that cometh
in the name of the Lord.

S John the Evangelists Day.

The Collect

Merciful Lord, we^e beseech the^a to cast thy

-
1. 3 (margin). In "34", a "2" altered into the "3".
 1. 5. In "Synagogues", an "i" altered into the "y".
 1. 7. In "bloud", an "o" altered into the "u".
 1. 8. In each "bloud", an "o" altered into the "u".
 1. 9. In "Zacharias", an "e" altered into the second "a".
 1. 10. In "altar", an "e" altered into the "a".
 1. 11. In "upon", a "v" altered into the "u".
 1. 21. "S John the Evangelists Day." written in an engrossing character.

S John

bright beam^s of light ^upon thy Church, that it
being enlightened by the doctrine of thy blessed
Apostle and Evangelist St John, may so^l walk^l
in the light of thy truth, that it may a^l length
^{the light of}
attain^l to ^a everlasting life, through Jesus Christ
our Lord. Amen.

The | eighty four |

The Epistle

That which was from the begiⁿing, which we^l 1 John. 1.1.
have heard, which we^l have seen with our eyes,
which we^l have looked ^upon, and our hands have
handled of the word of life; (for the life was
manifested, and we have seen^l it, and bear^l
wi^lness^l, and shew vnto you that eternal^l life,
which was with the father, and was manifested
vnto vs) That which we^l have seen^l and heard,
declare we^l vnto you, that ye also^l may ha^lve
fellowship with vs; and truly our fellowship is
with the father, and with his Son Jesus Christ.
And these things write we^l vnto you, that your
joy may be^l full. This then is the Message which
we^l ha^lve heard of him, and declare vnto you, that

-
- l. 1. In "upon", a "v" altered into the "u".
l. 8. The 88th page of the MS. Book commences with the words "The Epistle".
l. 11. In "upon", a "v" altered into the "u".
l. 13. In "have", a "u" altered into the "v".
l. 17. In "have", a "u" altered into the "v".
l. 22. In "have", a "u" altered into the "v".
-

U. Pr.

l. 9. 1 St. John i. 1.

Q. Pr.

l. 9. 1 S. JOHN i. 1.

M

(153)

St John

God is light, and in him is no darkness^l a^l all. If we^l say that we^l have fellowship with him, and walk^l in darkness^l, we^l ly^e, and do^l not the truth: But if we^l walk^l in the light, as he^l is in the light, we have fellowship one with another, and the bloud of Jesus Christ his son cleanseth vs from all sin. If we^l say that we^l have no^l sin, we^l deceiv^e our selues, and the truth is not in ^{us}. If we^l confess^l our ~~selues~~ sin^s, he^l is faithful^l and just to forgive vs our sin^s, and to cleanse vs from all vnrighteousness^l. If we^l say that we^l have not sinned, we^l make him a liar, and his word is not in vs.

The Gospel.

S. John. 21. 19 Jesus said vnto Peter, follow me. Then Peter turn^ling about, seeth the dis^liple whom Jesus loved, following, which also^e leaned on his breast a^l supper, and said, Lord, which is he^l that betrayeth the^l? Peter seeing him, saith to Jesus, Lord, and what shall this man do^l? Jesus saith vnto him, If I will that he^l tarry till I come, what is

eighty five

that

Head line. "St John" written in an engrossing character.

- l. 2. In "have", a "u" altered into the "v".
- l. 5. In "have", a "u" altered into the "v".
- l. 6. In "bloud", an "o" altered into the "u".
- l. 7. In "have", a "u" altered into the "v".
- l. 8. In "deceive", "ie" altered into the "ei", and a "u" into the "v".
- l. 9. In "us", a "v" altered into the "u".
- l. 12. In "have", a "u" altered into the "v".
- l. 13. In "liar", a "y" altered into the "i".
- l. 15. "Jesus" written in an engrossing character.
- l. 19. In "betrayeth", an "i" altered into the "y".

S^t John

that to the^e? follow thou me. Then went
this saying abroad among the brethren, that that
disciple should not die; yet Jesus said not vnto
him, He shall not dye^{ie}; But if I will that he
tarry till I come, what is that to the^e? This
is the disciple which testifieth of these things,
and wrote these things, and we know that his
testimony is true. And there are also many
other things which Jesus did, the which if they
should be written every one, I suppose, that
even the world it self could not containe the
books ~~that~~ ^{which} should be written.

The Innocents Day.

The Collect

O Almighty God, who out of the mouths ^{of}
Babes and sucklings hast ord^eained strength, and
madest infants to glorifie the by their deaths;
mortifie and kill all vices in vs, and soe
strengthen vs by thy grace, that by the inno-
cency of our lives, and constancy of our faith
even vnto death, we may glorifie thy holy
name, through Jesus Christ our Lord. Amen.

Head line. "S^t John" written in an engrossing character.

1. 1. The 89th page of the MS. Book commences with the word "that".
1. 3. In "die", a "y" changed into the "i"; and the "e" retouched with darker ink.
1. 6. In "disciple", the first "i" written upon a letter which it has rendered undistinguishable.
1. 16. In "ordained", an "e" altered into the "a".

The Innocents Day

for the Epistle

Rev. 14. 1.

I looked, and lo, a lamb stood on the Mount
Sion, and with him an hundred forty and four^u
thousand,, hav^uing his fathers name written
in their foreheads. and I heard a voice from
heaven, as the voice of of many waters, and as
the voice of a great thunder: and I heard the
voice of Harpers harping with their harps:
And they sung as it were a new song before the
throne, and before the four beasts and the
elders; and no^e man could learn^e that song,
but the hundred and forty and four thousand,
which were redeemed from the earth. These are
they which

| **Eighty six** |
were

were not defiled with women, for they are Vir-
gins: these are they which follow the lamb
whithersoever he goeth: these were redeemed
from among men, being the first-fruits vnto God,
and to the lamb. And in their mouth was

Head line. Sic orig.

- l. 3. The obliteration over "forty" is evidently an attempt to interline a "u".
- l. 4. In "hav^uing", a "u" changed into the "v".
- l. 6. "of of" sic orig.
- l. 12. The obliteration over "forty" is evidently an attempt to interline a "u".
- l. 12. In "thousand", an "e" altered into the "a".
- l. 17. The 90th page of the MS. Book commences with the word "were".
- l. 19. In "whithersoever", an "e" altered into the "i".

The Innocents Day

found no guile; for they are without fault before the throne of God.

The Gospel.

The Angel of the Lord appeared to Joseph 2.
S. Matt 13. in a dream, saying, arise, and take the young child, and his mother, and flee into Egypt, and be thou there vntill I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child, and his mother by night, and departed into Egypt, and was there vntill the death of Herod; that it might be fulfilled which was spoken of the Lord by the Prophet, saying, out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the Children that were in Bethlehem, and in all the Coasts thereof, from two yeares old and upward vnder, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, In Rama was

-
1. 4. In "Joseph", the "p" rewritten in darker ink, and the "h" written in pale ink upon an obliteration.
 1. 6. In "Egypt", an "i" altered into the "y".
 1. 11. In "Egypt", an "i" altered into the "y".
 1. 14. In "Egypt", an "i" altered into the "y".
 1. 14. In "have", the "ha" blotted with pale ink.
 1. 19. In "time", a "y" altered into the "i".
 1. 22. In "Prophet", the "t" rewritten in darker ink.
-

1. 4. appeareth. U. Pr.

1. 4. appeareth. Q. Pr.

~~The~~ Innocents Day

there a voice heard, Lamentation, and weeping,
and great mourning, Rachel weeping for her
children, and would not be comforted, because
they are not

The Sunday after Christmas Day.

The Collect.

Almighty God, who hast given vs thy only
begotten Son to take our nature vpon him, and
as at this tyme to be borne of a pure Virgin;
Grant that we being regenerate, and made thy
Children by adoption and grace,

6

eighty seven /

may

may daily be renewed by thy holy Spirit,
through the same our Lord Jesus Christ, who
liveth and reigneth with the Father, and the same
Spirit ever one God, world without end. Amen.

The Epistle

Gal. 4. 1.

Now, I say, that the heir as long as he is
a Child, differeth nothing from a servant, though
he be Lord of all; but is vnder tutors and
governours, vntill the tyme appointed of the
Father. Even so we, when we were children,
were in bondage vnder the elements of the world:

-
1. 8. After "Son", a blot, as if to obliterate a point.
 1. 9. In "time", a "y" altered into the "i".
 1. 11. After "adoption", a blot, as if to obliterate a point.
 1. 12. The catchword "may" written in a very different hand from the text, but seemingly before the MS. Book was annexed to Stat. 17 & 18 Car. II. c. 6. (Ir.)
 1. 13. The 91st page of the MS. Book commences with the word "may".
 1. 21. In "time", a "y" altered into the "i".
 1. 22. In "ffather", the first "f" in paler ink than the other letters.

Sunday after Christmas ~~Day~~

But when the fulnesse of the t~~i~~me was come, God sent forth his Son, made of a woman, made vnder the law, to redeem~~me~~ them that were vnder the law, that we~~me~~ might receive the adoption of son~~s~~s. And because ye are son~~s~~s, God hath sent forth the Spirit of his son into your hearts, crying, Abba, father. Wherefore thou art no more a servant, but a son; and if a son then an heir of God through Christ.

The Gospel

The birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, (before they came together) she~~e~~ was found with Child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he~~e~~ thought on these things, Behold the Angel of the Lord appeared v~~nto~~to him in a dream, saying, Joseph thou son of David, fear~~e~~ not to take vnto the~~e~~ Mary thy wife; for that which is conceived in her, is of the holy Ghost. And she~~e~~ shall bring forth a Son, and thou shalt call his name Jesus; for he~~e~~ shall save his people from

S. Matt. 1.
18.

Head line. "Sunday after Christmas ~~Day~~" written in an engrössing character.

- l. 1. In "time", a "y" altered into the "i".
l. 19. In "vnto", the "nt" tampered with in pale ink.
l. 24. In "save", a "u" altered into the "v".
-

U. Pr.

- l. 13. Parentheses omitted.
l. 24. JESUS.

Q. Pr.

- l. 24. JESUS.

Sunday after Christmas ~~Day~~

theire sins. (Now all this was done, that it might be fulfilled

which **eighty eight**

which was spoken of the Lord by the Prophet, Saying, Behold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, ~~was~~ is, God with vs.) Then Joseph being raised from Sleep, did as the angel of the Lord had bidden ~~up~~ him, and took vnto him his wife: And knew her not till she had brought forth her first-born Son, And he called his name Jesus.

The Circumcision of Christ.

The Collect.

Almighty God, who madest thy blessed Son to be Circumcised, and obedient to the law for man; Grant vs the true Circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. Amen.

Head line. "Sunday after Christmas ~~Day~~" written in an engrossing character.

l. 4. The 92nd page of the MS. Book commences with the word "which".

l. 5. After "Virgin", a blot as if to obliterate a point.

l. 15. "Collect." sic orig.

l. 17. In "Circumcised", the third "c" altered from the letter "s".

l. 13. JESUS. *U. Pr.*

(160)

l. 13. JESUS. *Q. Pr.*

Circumcision

The Epistle

Blessed is the man to whom the lord will not Rom: 4. 8.
impute Sin. Cometh this blessedness then vpon
the Circumcision only, or vpon the uncircumci-
sion also? for we say, that faith was reckoned
to Abraham for righteousness. How was it
then reckoned? when hee was in circumcision, or
not in circumcision, but in uncircumcision.
in vncircumcision? And he received the signe
of Circumcision, a seal of the righteousness of
the faith, which hee had yet being vncircum-
cised; that he might be the father of all them that
believe, though they be not circumcised, that
righteousness might be imputed vnto them
also: And the father of Circumcision, to them
who are not of the Circumcision only, but also
walk in
eighty nine

the steps of that faith of our father Abraham,
which he had being yet vncircumcised. For the
promise, that hee should be the heir of the world,
was not to Abraham or to his seed, through the
law, but through the righteousness of faith. For
if they which are of the law be heirs, faith is
made void, and the promise made of none effect.

Head line. "Circumcision" written in an engrossing character.

l. 12. In "circumcised", the third "c" altered from the letter "s".

l. 17. The 92nd page of the MS. Book has no catch-word.

l. 18. The 93rd page of the MS. Book commences with the words "the steps".

l. 22. "tho", sic orig.

Circumcision

The Gospel.

S. Luk. 2. 15. And it came to pass as the Angels were gone away from them into heaven, the Shepherds said one to another, Let vs now go even vnto Bethlechem, and see this thing which is come to pass, which the Lord hath made known vnto vs. And they came with hast, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this Child. And all they that heard it, wondred at those things which were told them by the Shepherds. But Mary kept all these things, and pondered them in her heart. And the Shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told vnto them. And when eight daies were accomplished for the circumciseing of the Child, his name was called Jesus, which was so named of the Angel before he was conceived in the womb.

The same Collect, Epistle and Gospel
shall serve for every day after
vnto the Epiphany

ninety

Head line. "Circumcision" written in an engrossing character.

l. 23. In "serve" and "every", a "u" altered into the "v".

l. 25. The 93rd page of the MS. Book has no catch-word.

Epiphany

The Epiphany, or the manifestation of Christ
to the Gentiles.

The Collect.

O God, who by the leading of a Star didst
manifest thy only begotten Son to the Gentiles;
Mercifully grant, that we, which know thee
now by faith, may after this life have the fruition
of thy glorious Godhead, through Jesus Christ
our Lord. Amen.

The Epistle.

ffor this cause, I Paul, the prisoner of Jesus Ephes. 3. 1
Christ for you Gentiles; if ye haue heard of the
dispensation of the grace of God, which is given
mee to you-ward how that by revelation hee
made knowne vnto me the myſtery (as I wrote
afore in few words, whereby when ye read ye
may understand my knowledg in the myſtery of
Christ) which in other ages was not made knowne
vnto the sons of men, as it is now revealed vnto
his holy Apostles and Prophets by the Spirit;
That the Gentiles should be fellow-heires, and of
the same body, and partakers of his promise in
Christ, by the Ghospell: Whereof I was made a
Minister, according to the gift of the grace of God
given vnto mee by the effectuall working of his

Head line. "Epiphany" written in an engrossing character.

- l. 1. The 94th page of the MS. Book commences with the words "The Epiphany".
- l. 6. In "thee", the "ee" rewritten in darker ink.
- l. 15. In "mystery", an "i" altered into the "y".
- l. 17. In "mystery", an "i" altered into the "y".

Epiphany.

power. Unto mee, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the vnsearchable riches of Christ, and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now vnto the Principalities, and powers in heavenly places, might bee known by the
ninety one Church

Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldnesse, and accessse with confidence by the faith of him.

The Gospel

St. Matth. 2. i When, Jesus was borne in Bethlehem of Judea, in the days of Herod the King, Behold, there came wise-men from the East to Jerusalem, saying, Where is hee that is borne King of the Jewes? for we haue seen his star in the East, and are come to worship him. When Herod the

-
- l. 1. In "Unto", a "V" altered into the "U".
l. 5. In "mystery", an "i" altered into the "y".
l. 11. The 95th page of the MS. Book commences with the word "Church".
l. 18. In "days", an "i" altered into the "y".
-

U. Pr.

Q. Pr.

Epiphany

King had heard these things, he~~ē~~ was troubled,
 and all Jerusalem with him. And when he~~ē~~ had
 gathered all the chief~~ē~~ Priests and Scri~~b~~es of the
 people together; he~~ē~~ demanded of them, where
 Christ should be~~ē~~ born~~ē~~! And they said vnto him,
 in Bethlehem of Judea: ffor thus it is written by
 the Prophet, And thou **B**ethlehem in the land of
 Juda, art not the least among the Princes of
 Juda: ffor out of the~~ē~~ shall come a Governour
 that shall rule^e my peo[^]ple Israel. Then Herod
 when hee had privily called the wise-men, enquired
 of them diligently what tⁱme the star~~ē~~ appeared.
 And he~~ē~~ sent them to Bethlehem, and said, Go,
 and search diligently for the young Child, and
 when ye ha^ve found him, bring me~~ē~~ word again~~ē~~,
 that I may come and worship him also~~ē~~. When
 they had heard the King, they departed; and lo,
 the star~~ē~~ which they saw in the East went before
 them, till it came and stood over where the
 young child was. When they saw the star~~ē~~,
 they re~~j~~oiced with exceeding great joy. And
 when they we^re come into the house, they saw
 the young child with Mary his mother, and fell
 down~~ē~~ and worshiped him! And when they had

-
- l. 3. In "chief~~ē~~", the "ie" written in darker ink on defaced letters.
 - l. 3. In "Scri~~b~~es", the "b" rewritten on an erasure.
 - l. 7. In "Bethlehem" the "B" partially altered in darker ink.
 - l. 10. In "rule", the "e" rewritten in darker ink.
 - l. 12. In "time", a "y" altered into the "i".
 - l. 15. In "have", a "u" altered into the "v".
 - l. 21. In "rejoiced", the "ej" rewritten in darker ink.
 - l. 22. In "were", the final "e" rewritten in darker ink.

Epiph. Sunday. i.

opened their treasures, they presented vnto him gifts, gold, and

| ninety two |

frankincense and myrrh^e. And being warned of God in a dreame, that they should not returne to Herod, they departed into their own Country another way.

~~Epiph. Sunday. i.~~

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call vpon the^e, and grant that they may both perceiue, and know what things they ought to doe, and also may haue grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle

Rom. 12. 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living Sacrifice, holy, acceptable vnto God, which is your reasonable service. And be not conformed to

-
2. After "and", a blot as if to obliterate a point.
 1. 3. The 95th page of the MS. Book has no catch-word.
 1. 4. The 96th page of the MS. Book commences with the word "frankincense".
 1. 11. "O Lord" written in an engrossing character.
 1. 11. In "receive", the final "e" rewritten in darker ink.
 1. 12. "the" rewritten in darker ink.
 1. 12. In "prayers", an "i" altered into the "y".
 1. 15. In "have", a "u" altered into the "v".
 1. 19. "I" written in an engrossing character.

Epiph. Sunday. i. .

this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. ffor I say, through the grace given vnto mee, to every man that is among you, not to think of himselfe more highly then hee ought to doe to think, but to think soberly, according as God hath dealt to every man the measure of faith. ffor as we have many members in one body, and all members have not the same office; soe we being many are one body in Christ, and every one members one of another.

The | ninety three |

The Gospell.

Now his parents went to Jerusalem every year S^s Luk. 2. 41: at the feast of the passover. And when he was twelve year^s old, they went vp to Jerusalem, after the custom of the feast. And when they had fulfilled the day^s, as they returned, the Child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they suppos^{ing} him to have been in the company went a day^s journey, and they sought him among their Kinsfolk and acquaintance. And when they found him not, they turned

-
1. 14. The 97th page of the MS. Book commences with the words "The Gospell."
1. 16. In "passover", the "o" rewritten in darker ink.
1. 19. In "days", an "i" altered into the "y".

Epiph : Sunday ii.

back to Jerusalem, seeking him. And it came to pass that after three dayes they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them Questions. And all that heard him were astonished at his vnderstanding and Answeres. And when they saw him, they were amazed: and his mother said vnto him, Son, why hast thou thus dealt with vs? Behold thy father and I have sought thee sorrowing. And he said vnto them, How is it, that ye sought me? wist ye not that I must be about my fathers business? And they vnderstood not the saying which hee spake vnto them. And he went down with them, and came to Nazareth, and was subject vnto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in fauour with God and man.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant vs thy peace all the dayes of our life, through Jesus Christ our Lord. Amen

/ ninety four /

-
- l. 9. In "have", a "u" altered into the "v".
 l. 24. In "days", an "i" altered into the "y".
 l. 26. The 97th page of the MS. Book has no catch-word.
-

U. Pr.

- l. 1. back again.

Q. Pr.

- l. 1. back again.

Epiph. Sunday. ii.

The Epistle

Having then gifts, differing according to the Rom 12. 6.
grace that is given to **us**, whether prophesie, let
vs prophesie according to the proportion of faith;
or Ministry, let **us** wait on our ministring; or
he that teacheth, on teaching; or he that ex-
horteth, on exhortation; he that giveth let him
doe it with simplicity; he that ruleth with
diligence; he that sheweth mercy, with chear-
fulness. Let love be without dissimulation:
Abhor that which is evil, cleave to that which
is good. Be kindly affectioned one to another
with brotherly love, in honour preferring one
another: not slothfull in business; fervent in
Spirit; serving the Lord; rejoicing in hope,
patient in tribulation; continueing instant in
prayer; distributing to the necessity of Saints;
given to hospitality. Bless them which per-
secute you; bless and curse not. Reioyce with
them that do reioice, and weep with them that
weep. Be of the same mind one towards
another. Mind not high things, but condescend
to men of low estate.

The Gospel.

And the third day there was a marriage in Cana S: John. 2. 1.
of Galilee, and the mother of Jesus was there.

-
- l. 1. The 98th page of the MS. Book commences with the words "The Epistle".
l. 3. In "us", a "v" altered into the "u".
l. 5. In "ministring", the "ing" much defaced.
l. 17. In "prayer", an "i" altered into the "y".

Epiph. Sunday. ii.

And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith vnto him, they have no wine ! Jesus saith vnto her, woman, what haue I to do^e with thee ? mine hour^e is not yet come. His mother saith vnto the servants, Whatsoever hee saith vnto you, doe it. And there were se^e there six water-pots of stone, after the manner
^{of}
of the purifying^e the Jewes, containing, containing two or three f^orkins a p^oeece. Jesus saith vnto them, fill the water-pots with water. And they filled them vp to the

ninety five

brim.

brim. And he^e saith vnto them, Draw out now and bea^r vnto the Governour of the feast. And they bea^r it. When the Ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the Governour of the feast called the Bridegroom, and saith vnto him, every man a^s the begiⁿning doth se^e forth good wine, and when men haue well drun^k, then that which is worse : But thou hast kept the good wine vntil^e now. This begiⁿning of miracles did

l. 4. In "have", a "v" altered into the "u".

l. 14. The 99th page of the MS. Book commences with the word "brim."

l. 15. In "unto", a "v" altered into the "u".

l. 22. In "have", a "u" altered into the "v".

Epiph. Sunday iii

Jesus in Cana **of** Galilee, and manifested forth
his glory, and his disciples beⁱlieved on him.

The third Sunday after the Epiphany

The Collect.

Almighty and everlasting God, mercifully lookē
vpon our infirmities, and in all our dangers
and necessiti^es, stretch forth thy right hand to
helpē and defend vs, through Jesus Christ our
Lord. Amen.

The Epistle.

Bee not wise in your own conceits. Recompense Rom. 12 16.
to no man evil **for** evil. Provide things honest in
the sight of all men. If it beē possible, as much
as lieth in you, live peaceably with all men.
Dearly beloved, avenge not your selves, but
rather give place vnto wrath; for it is written,
Vengeance is mine; I will repay, saith the Lord.
Therefore if thine enemy hunger, feed him; if hee
thirst, give him drink: for in so doing thou shalt
heapē coalēs of fire on his head. Beē not over-
come of evil, but overcome eviⁱl with good.

The Gospel.

When hee was come down **from** the moun- St Mat. 8. 1
tain, great multitudes followed him. And be-
hold, there came a Leper and

/ ninety six /

-
1. 1. The "of" written on "in".
1. 7. In "necessities", a "y" altered into the "i".
1. 14. In "lieth", a "y" altered into the "i".
1. 25. An illegible interlineation, with a caret, between the first "e" and the "p"
of "Leper".
1. 26. The 99th page of the MS. Book has no catch-word.

Epiph. Sunday iii

worshipped him saying, Lord, if thou wilt, thou canst make me cleane. And Jesus put forth his hand and touched him, saying, I will be thou cleane. And immediately his leprosy was cleansed. And Jesus saith vnto him, see thou tell no man, but go thy way, shew thyselfe to the Priest, and offer the gift that Moses commaunded for a testimony vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, and saying, Lord my servant lieth at home sick of the palsie, grievously tormented. And Jesus saith vnto him, I will come and heal him. The Centurion answered and said, Lord I am not worthy that thou shouldest come vnder my roof; but speak the word only and my servant shall be healed. For I am a man vnder authority, having soldiers vnder me: And I say vnto this man, go, and he goeth; and to another, come, and he cometh; and to my servant, doe this, and he doth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say vnto you, I have not found soe great faith, no not in Israel.

-
1. 1. The 100th page of the MS. Book commences with the word "worshipped".
 1. 4. In "imediately", "ie" altered into the "y".
 1. 4. In "leprosy", "ie" altered into the "y".
 1. 7. In "comaunded", the mark of abbreviation over the "m" in pale ink.
 1. 8. In "unto", a "v" altered into the "u".
 1. 17. In "under", a "v" altered into the "u".
 1. 17. In "having", a "u" altered into the "v".
 1. 23. In "have", a "u" altered into the "v".
-

U. Pr.

Q. Pr.

1. 20. doeth.
 (172)

1. 20. doeth.

Epiph. Sunday. iii.

And I say vnto you, that many shall come from the East and west, and shall sit down with Abraham^e and Isaac^e, and Jacob in the Kingdom of heaven. But the Children of the Kingdom shall bee cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said vnto the said Centurion, Go thy way, and as thou hast believed, so be it done vnto the^e. And his servant was healed in the self^e same hour.

ninety seven

The

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest vs to bee set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot alwaies stand vpright; Grant to vs such strength and protection, as may support vs in all dangers, and carry vs through all temptations, through Jesus Christ our Lord. Amen

The Epistle.

Let every soul be subject vnto the higher powers; for there is no power but of God: The powers that be are ordained of God. Who- Rom. 13. 1

l. 3. After "Abraham", a blot, as if to obliterate a point.

l. 13. The 101st page of the MS. Book commences with the words "The Collect."

l. 14. In "us", a "v" altered into the "u".

l. 17. In "us", a "v" altered into the "u".

l. 18. In "us", a "v" altered into the "u".

The fourth Sunday after the Epiphany.

soever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiv^U to themselves damnation. ffor Rulers are not a terrour to good works, but to the evil^U. Wilt thou then be^U afraid of the power? do^U that which is good, and thou shalt have praise of the same: for he^U is the Minister of God to thee for good. But if thou do^U that which is evil, be^U afraid, for he^U beareth not the sword in vain^U: for he^U is the Minister of God, a Revenger to execute wrath vpon him that doth evil. Wherefore ye must needs bee subject, not only for wrath, but also^U for conscience sake, ffor, for this cause pay you tribute also^U, for they are gods Ministers, attending continually vpon this very thing. Render therefore to all their^U dues; tribute to whom tribute is due, custom^U to whom custom^U, feare to whom feare, honour to whom honour.

The Gospel

S. Mat. 8. And when he was entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship^U was covered with the waves: but he^U was a sleep. And his disciples came to him, and
awoke | **ninety eight** |

l. 7. In "have", a "u" altered into the "v".

U. Pr.
l. 12. doeth.
l. 14. ye.
(174)

Q. Pr.
l. 12. doeth.
l. 14. ye.

Epiph. Sunday. 4th

awoke him, saying, Lord, save **us**, we perish. And hee saith vnto them, why are ye fearful, O ye of little faith? Then hee arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him? And when hee was come to the other side into the Countr^y of the Gergesens, there met him two possessed with devil^s, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cryed out, saying, what have we to do with thee, Jesus thou Son of God? art thou come hither to torment **us** before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast **us** out, suffer vs to go away into the herd of Swine. And hee said **unto** them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled,

1. 1. The 102nd page of the MS. Book commences with the word "awoke".

1. 1. In "save", a "u" altered into the "v".

1. 1. In "us", a "v" altered into the "u".

1. 5. In "marvelled", the "ell" retouched with darker ink.

1. 12. In "have", a "u" altered into the "v".

1. 14. In "us", a "v" altered into the "u".

1. 17. In "us", a "v" altered into the "u".

1. 19. In "unto", a "v" altered into the "u".

Epiph. Sunday v.

and went their wayes into the Citty, and told every thing, and what was befallen to the possessed of the devils. And behold the whole Citty came out to meet Jesus: And when they saw him, they besought him that hee would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and houshold continually in thy true religion, that they who doe lean only vpon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

ninety nine

The

The Epistle.

Col. 3. 12. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also doe ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of

1. 10. After "continually", a blot, as if to obliterate a point.

1. 16. The 103rd page of the MS. Book commences with the words "The Epistle."

1. 21. In "have", a "u" altered into the "v".

U. Pr.

1. 2. befallen.
1. 10. household.
(176)

Q. Pr.

1. 2. befallen.

Epiph. Sunday v.

God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the father by him.

The Gospel.

The Kingdom of heaven is likened vnto a man, which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the housholder came and said vnto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? he said vnto them, an enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather vp the tares, ye root vp also the wheat with them. Let both grow together

S. Mat. 13
24.

-
- l. 5. In "hymns", an "i" altered into the "y".
l. 15. In "up", a "v" altered into the "u".
l. 22. In "up", a "v" altered into the "u".
-

U. Pr.

- l. 17. householder.
l. 22. lest.

Q. Pr.

- l. 22. lest.

Epiph. Sunday. vi.

until the harvest; and in the time of harvest I will say to the Reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

100/

The sixth sunday after the Epiphany The Collect.

O God, whose blessed son was manifested, that he might destroy the works of the devil, and make us the sons of God and heirs of eternal life; Grant vs we beseech thee, that having this hope, we may purifie ourselves even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious Kingdom, where with thee, O father, and thee, o holy Ghost, he liveth and reigneth one God world without end. Amen.

The Epistle

.1. S. John. 3. 1. Behold, what manner of love the father hath bestowed vpon us, that we should be called the sons of god: therefore the world knoweth vs not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet

-
1. 1. In "time", a "y" altered into the "i".
1. 5. The 103rd page of the MS. Book has no catch-word.
1. 6. The 104th page of the MS. Book commences with the words "The sixth".
1. 8. "O God" written in an engrossing character.
1. 10. In "us", a "v" altered into the "u".
1. 15. In "unto", a "v" altered into the "u".
1. 21. In "us", a "v" altered into the "u".

Epiph. Sunday vi

appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin^e transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: Whosoever sinneth hath not seen him, neither known him. Little Children, let no man deceive^e you, he that doeth righteousness, is righteous, even as hee is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. ffor this purpose the son of God was manifested, that he might destroy the works of the devil.

The 101/

The Gospel.

Then if any man shall say vnto you, Lo here ^{S. Mat. 24. 23.} is Christ or there: believ^e it not. ffor there shall arise false Christs and false Prophets, and shall shew great signs, and wonders; insomuch that

l. 13. In "even", a "u" altered into the "v".

l. 19. The 105th page of the MS. Book commences with the words "The Gospel."

U. Pr.

l. 12. doeth.

Q. Pr.

l. 12. doeth.

Epiph. Sunday vi

(if it were possible) they shall deceiv^e the very elect. Behold, I have told you before. Wherefore, if they shall say vnto you, Behold, he^e is in the desert, go not forth; Behold, he^e is in the secret chambers, believ^e it not. ffor as the lightning cometh out of the east and shineth even vnto the west: so shall also the coming of the son of man be^e. ffor wheresoever the carcase is, there will the Eagles be^e gathered together. Immediately after the tribulation of those daijs, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be^e shaken. And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn and they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima, or the
third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are

l. 2. In "have", a "u" altered into the "v".

l. 11. In "daijs", the "j" written on an "e".

l. 26. In "favourably", a "u" altered into the "v".

Septuagesima

justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name, through Jesus Christ our Saviour,

102 /

who liveth and reigneth with thee and the holy Ghost ever one God, world without end. Amen.

The Epistle

Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtaine a corruptible crown, but we an incorruptible. I therefore so run, not as vncert^{ainly}; soe fight, I not as one that beateth the air: But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away. 1. Cor. 9. 24.

The Gospel.

The Kingdome of heaven is like vnto a man that is an housholder, which went out early in S. Matt. 20. 1.

-
1. 1. After "punished", a blot, as if to obliterate a point.
1. 4. The 105th page of the MS. Book has no catch-word.
1. 5. The 106th page of the MS. Book commences with the word "who".
1. 10. In "obtain", an "e" altered into the "a".
1. 12. In "obtaine", an "e" altered into the "a".
1. 15. In "under", a "v" altered into the "u".
1. 17. In "have", a "u" altered into the "v".
-

U. Pr.

1. 21. householder.

Q. Pr.

Septuagesima

the morning to hire labourers into his Vineyard.^e
 And when hee had agreed with the labourers for
 a peny a day, hee sent them into his Vineyard.
 And he went out about the third hour, and
 saw others standing idle in the marketplace,
 and saith vnto them, Go ye alsoe into the vine-
 yard, and whatsoever is right I will give you.
 And they went their way. Again he went
 out about the sixth and ninth hour, and did
 likewise. And about the eleventh hour^e hee
 went out, and found others standing idle, and
 saith vnto them, Why stand ye here all the day
 idle? They say vnto him, because no man hath
 hired vs. Hee saith vnto them, go ye alsoe
 into the vineyard, and whatsoever

103/

is

is right, that shall ye receiue.^e Soe when even
 was come, the Lord of the Vineyard saith vnto
 his Steward, call the labourers and give them
 their hire, beginning from the last vnto the first.
 And when they came that were hired about the
 eleventh hour, they received every man a
 peny. But when the first came, they supposed
 that they should haue received more, and they
 likewise received every man a peny. And
 when they had received it they murmured

l. 17. The 107th page of the MS. Book commences with the words "is right,".
 l. 24. In "have", a "u" altered into the "v".

Sexagesima

man

against the good ~~nesse~~ of the house, saying,
These last have wrought but one hour, and
thou hast made them equal vnto vs, which haue
borne the burden and heat of the day. But
he answered one of them and said, friend, I

not

doe thee no wrong: didst thou agree with mee
for a penny? Take that thine is, and go thy
way: I will give vnto this last even as vnto
thee. Is it not lawfull for mee to doe what I
will with mine own? Is thine eye euill, be-
cause I am good? Soe the last shall be first,
and the first last: for many be called, but few
chosen.

The Sunday called Sexagesima or
the second Sunday before Lent.

The Collect.

O Lord God, who seest that wee put not our trust
in any thing that wee doe; mercifully grant that
by thy power we may be defended against
all aduersity, through Jesus Christ our Lord.
Amen.

The 104/

The Epistle.

Ye suffer fools gladly, seeing ye your selues are 2. Cor. 11. 19

-
- l. 3. In "have", a "u" altered into the "v".
l. 23. The 108th page of the MS. Book commences with the words "The Epistle."
l. 24. In "selves", a "u" altered into the "v".
-

U. Pr.

l. 4. borne.

Q. Pr.

l. 4. borne.

Sexagesima

wise. ffor ye suffer if a man bring you into bondage, if a man devour^e you, if a man take of you, if a man exalt himselfe, if a man smite you on the face; I speak as concern^eing reproach, as though wee had been^e weak^e: Howbeit, where in soever any is bold (I speak foolishly) I am bold also. Are they Hebrews? Soe am I: are they Israelites? soe am I: are they the seed of Abraham? soe am I: are they Ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jew^s five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwrack. A night and a day I have beene in the deep: in journey^eing often, in perill^s of waters; in perills of robbers; in perill^s by mine own^e Country-men; in perill^s by the heathen; in perill^s in the Ci^y; in perills in the wilderness; in perills in the sea; in perills among false breth^ren; in weariness^e and painfulness^e; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh vpon mc daily, the care of all the

-
- l. 14. In "save", a "u" altered into the "v".
 l. 16. In "have", a "u" altered into the "v".
-

Sexagesima

Churches. Who is weak, and I am not weak?
Who is offended, and I burn not? If I must
needs glory, I will glory

105 / of

of the things which concerne mine infirmities.
The God and father of our Lord Jesus Christ,
which is blessed for evermore, knoweth that I
lie
lye not.

The Gospel.

When much people were gathered together, S. Luke. 8. 4.
and were come to him out of every Citty, he
spake by a parable, A Sower went out to sow his
seed: and as he sowed, some fell by the way
side, and it was trodden downe, and the fowls of
the ^{air} devoured it. And some fell vpon a rock,
and as soon as it was sprung vp, it withered
away; because it lacked moisture. And some fell
among thornes, and the thornes sprang vp with
it, and choked it, And other fell on good ground
and sprang vp, and bare fruit an hundred-fold.
And when he had said these things, he cried,
He that hath ears to hear let him hear. And
his disciples asked him, saying, What might this
parable be? And he said, unto you it is given
to know the mysteries of the Kingdome of God:

1. 5. The 109th page of the MS. Book commences with the words "of the".

1. 19. After "ground", a blot, as if to obliterate a point.

1. 24. In "unto", a "v" altered into the "u".

1. 25. In "mysteries", an "i" altered into the "y".

Quinquagesima.

but to others in parables; that ^eseing ^{ey}that might not see, and hearing they might not vnderstand. Now the parable is this; The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believ^e and be saved. They on the rock, are they, which when they hear receiv^e the word with joy; and these have no root, which for a while believ^e, and in time of temptation fall away. And that which fell among thorns, are they

106/

which when they have heard, go^e forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, hav^eing heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima,
or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our

-
1. 3. After "this", a comma altered into the semicolon.
 1. 7. In "believe", a "u" altered into the "v".
 1. 7. In "saved", a "u" altered into the "v".
 1. 9. In "have", a "u" altered into the "v".
 1. 13. The 109th page of the MS. Book has no catch-word.
 1. 14. The 110th page of the MS. Book commences with the word "which".
 1. 18. In "hav^eing", a "u" altered into the "v".
 1. 23. In "us", a "v" altered into the "u".

Quinquagesima.

doings without charity are nothing worth; send thy holy Ghost, and poure into our hearts that most excellent gift of charity, the very bond of peace and of all vertues, without which whosoever liveth is counted dead before the. Grant this for thine only son Jesus Christs sake. Amen.

The Epistle.

Though I speak with the tongues of men and of of ^{1 Cor. 13. 1.} angells, and haue not charity, I am become as sounding brass, or a tinckling Cymball. And though I haue the gift of prophesie, and understand all mysteries, and all knowledg; And though I haue all faith, so that I could remove mountaines, and haue no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and haue not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it selfe, is not puffed up, doth not behaue itself vnseemly, seeketh not her own,

is

107/

is not easily provoked, thinketh no evil,

l. 8. "of of", sic orig.

l. 10. In "Cymball", an "i" altered into the "y".

l. 11. In "haue", a "u" altered into the "v".

l. 12. In "mysteries", an "i" altered into the "y".

l. 13. In "haue", a "u" altered into the "v".

l. 14. In "haue", a "u" altered into the "v".

l. 17. In "haue" a "u" altered into the "v".

l. 20. In "up", a "v" altered into the "u".

l. 20. In "behaue", a "u" altered into the "v".

l. 23. The 111th page of the MS. Book commences with the words "is not".

Quinquagesima

rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth, but whether there be Prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledg, it shall vanish away. ffor we know in part; and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a Child I spake as a Child, I understood as a Child, I thought as a Child; But when I beame a man, I put away childish things. ffor now we see through a glass darkly; but then face to face: Now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, eharity, these three; but the greatest of these is charity.

The Gospel.

S. Luke 18.31. Then Jesus took vnto him the twelve and said vnto them, Behold, we go vp to Jerusalem, and all things that are written by the prophets concerning the son of man shall be accomplished. ffor he shall be delivered vnto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge^e him, and put him to death; and the third day hee shall rise again. And they vnder-

l. 4. In "never", a "u" altered into the "v".

l. 11. In "understood", a "v" altered into the "u".

Quinquagesima

stood none of these things: and this saijng was hid from them, neither knew they the things which were spoken. And it came to passe, that as hee was come nigh vnto Jericho, A certaine blind man sa

by 108/

by the way-side beging: And hearing the multitude passe by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus thou son of David, haue mercy on me. And they which went before rebuked him, that hee should hold his peace: But hee cried so much the more, Thou son of David, haue mercy on me. And Jesus stood and commaunded him to bee brought vnto him: and when hee was come near, hee asked him, saying, What wilt thou that I should doe unto thee? And hee said, Lord, that I may receiue my sight. And Jesus said unto him, Receiue thy sight; thy faith hath saved thee. And immediately hee received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

-
1. 1. "saijng", sic orig.
 1. 7. The 112th page of the MS. Book commences with the word "by".
 1. 11. In "haue", a "u" altered into the "v".
 1. 13. In "cried", a "y" altered into the "i".
 1. 14. In "haue", a "u" altered into the "v".
 1. 16. In "near", an "e" altered into the "a".
 1. 18. In "unto", a "v" altered into the "u".
 1. 19. After "sight", a comma altered into the semicolon.
 1. 23. In "gave", a "u" altered into the "v".
 1. 23. In "unto", a "v" altered into the "u".

Ashwednesday

The first day of Lent, commonly called
Ashwednesday.

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all them that are penitent; Create and make in vs new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent, after
the Collect appointed for the day ~~This~~
109/ for

for the Epistle

Joel. 2. 12. Turn ye even to mee, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn vnto the Lord your God: for hee is gracious and merciful, slow to anger, and of great kindnesse, and repenteth him of the evil. Who knoweth if hee will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering vnto

l. 6. After "penitent", a comma altered into the semicolon.

l. 9. In "obtain", an "e" altered into the "a".

l. 15. The 113th page of the MS. Book commences with the words "for the".

U. Pr.

l. 18. rend.
(190)

Q. Pr.

l. 18. rend.

Ashwednesday

the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the Children, and those that suck the breasts; let the bridegroom go forth of his Chamber, and the bride out of ^{her} closet; let the Priests, the Ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, o Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, where is their God?

The Gospel.

When Ye fast, be not as the hypocrites, of a S. Matt. 6. 16 sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say vnto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not vnto men to fast, but vnto thy father which is in secret; And thy father which seeth in secret, shall reward thee openly. Lay not

110/

up for yourselues treasures vpon earth, where

-
1. 1. In "Zion", an "S" altered into the "Z".
 1. 6. "her", written in a different character, and upon a word which it has rendered undistinguishable.
 1. 14. In "hypocrites", an "i" altered into the "y".
 1. 16. In "unto", a "v" altered into the "u".
 1. 17. In "have", a "u" altered into the "v".
 1. 23. The 113th page of the MS. Book has no catch-word.
 1. 24. The 114th page of the MS. Book commences with the word "up", and in which a "v" has been altered into the "u".

~~Lent Sunday i.~~

moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. ffor where your treasure is, there will your heart bee also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence; that our flesh being subdued to the Spirit; we may ever obey thy godly motions in rightcousness and true holiness, to thy honour and glory, who livest and reignest with the father, and the holy Ghost, one God, world without end. Amen.

The Epistle

2 Cor. 6. 1. Wee then as workers together with him, beseech you also that ye receive not the grace of God in vain. (ffor he saith, I have heard thee in a time accepted, and in the day of Salvation have I succoured thee: Behold, now

-
- 1. 2. In "up", a "v" altered into the "u".
 - 1. 3. In "selves", a "u" altered into the "v".
 - 1. 4. In "thieves", a "u" altered into the "v".
 - 1. 10. After "days", a blot, as if to obliterate a point.
 - 1. 10. After "nights", a comma altered into the semicolon.
 - 1. 10. In "Give", a "u" altered into the "v".
 - 1. 10. In "us", a "v" altered into the "u".
 - 1. 10. In "use", a "v" altered into the "u".
 - 1. 13. After "motions", a blot, as if to obliterate a point.
 - 1. 19. In "receive", a "u" altered into the "v".
 - 1. 20. In "have", a "u" altered into the "v".
 - 1. 22. In "Salvation", a "n" altered into the "v".
 - 1. 22. In "have", a "u" altered into the "v".

~~Lent Sunday i.~~

is the accepted time; behold now is the day of saluation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by purenesse, by

8

knowledge

III

Knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the Armour of righteousness on the right hand, and on the left; by honour and dishonour, by evil report and good report; as deceivers, and yet true; as vnkknown, and yet well known; as dying, and behold wee live; as chastened, and not killed; as sorrowfull, yet alway rejoycing; as poor, yet making many rich; as haveing nothing, and yet possessing all things.

The Gospel.

Then was Jesus led up of the Spirit into the S. Mat. 4. 1.

-
1. 4. In "selves", a "u" altered into the "v".
 1. 7. After "fastings", a comma altered into the semicolon.
 1. 10. The 115th page of the MS. Book commences with the word "knowledge".
 1. 11. In "unfeigned", a "v" altered into the "u".
 1. 14. After "left", a comma altered into the semicolon.
 1. 15. After "report", a comma altered into the semicolon.
 1. 17. After "killed", a comma altered into the semicolon.
 1. 19. After "rich", a comma altered into the semicolon.
 1. 19. In "haveing", a "u" altered into the "v".
 1. 22. In "up", a "v" altered into the "u".

The first Sunday in Lent.
~~Lent Sunday i.~~

wilderness^e, to be^e tempted of the devil^e. And when he^e had fasted forty day^s and forty nights, he^e was afterward an hungred. And when the tempter came to him, he^e said, If thou be^e the son of God, commaund that these stones bee made bread. But he^e answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devill taketh him ^up into the holy Citty, and setteth him on a pinnacle of the temple, and saith vnto him, If thou be^e the son of God, cast thyself^e down^e; for it is written, he^e shall give his angels charge concerning thee, and in their^e hands they shall bear the^e ^up, lest aⁿy time thou dash thy foot^e against a stone. Jesus said vnto him, it is written againe, Thou shalt not tempt the Lord thy God. Again the Devil taketh him ^up into an exceeding high mountain^e, and sheweth him all the Kingdom^s of the world, and the

glory **112**

glory of them; and saith ^unto him, All these

-
1. 2. "he^e" much defaced.
 1. 2. In "days", "ie" altered into the "y".
 1. 7. In "live", a "u" altered into the "v".
 1. 9. In "up", a "v" altered into the "u".
 1. 13. In "give", a "u" altered into the "v".
 1. 14. In "up", a "v" altered into the "u".
 1. 18. In "Devil", an "i" altered into the "e".
 1. 18. In "up", a "v" altered into the "u".
 1. 22. The 116th page of the MS. Book commences with the word "glory".
 1. 22. After "them", a comma altered into the semicolon.
 1. 22. In "unto", a "v" altered into the "u".

Lent Sunday. ij.

things will I give thee, if thou wilt fall down
and worship me. Then saith Jesus unto him,
Get thee hence, Satan; for it is written, Thou
shalt worship the Lord thy God, and him only
shalt thou serve. Then the devil leaveth him,
and behold, Angels came and ministred unto
him.

The second Sunday in Lent.

The Collect.

Almighty God, who seest that we have no
power of our selues to help our selues, Keep vs
both outwardly in our bodies and inwardly in
our soules, that we may be defended from all
adversities which may happen to the body, and
from all euill thoughts which may assault and
hurt the soul, through Jesus Christ our Lord.
Amen.

The Epistle

We beseech you, brethren, and exhort you by
the Lord Jesus, Christ that as ye haue received
of vs how you ought to walk, and to please
God, so ye would abound more and more.
for ye know what commandments we gave you
by the Lord Jesus. for this is the will of God,
even your sanctification, that ye should abstain

i. Thes. 4. 1.

-
1. 2. In "unto", a "v" altered into the "u".
1. 5. In "devil", an "i" altered into the "e".
1. 10. In "have", a "u" altered into the "v".
1. 11. In "selues", a "u" altered into the "v".
1. 25. In "abstain", an "e" altered into the "a".
-

U. Pr.

1. 21. how ye ought.

Q. Pr.

1. 21. how ye ought.

Lent Sunday. ij.

from fornication; that ebery one of you should know how to possess his vessel in sanctificaçon and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man goe beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we alsoe have forewarned you and testified. ffor God

113

hath

hath not called us vnto vncleanness, but vnto holiness. Hee therefore that dispiseth, despiseth not man, but God, who hath alsoe given vnto vs his holy Spirit.

The Gospel.

S: Mat 15. 21 Jesus went thence, and departed into the Coasts of Tijre and Sidon. And behold, a woman of Canaan came out of the same Coasts, and cried vnto him, saying, have mercy on mee, o Lord, thou son of David, my daughter is grievously vexed with a devil. But hee answered her not a word. And his disciples came and besought him, saying, send her away, for she cryeth

-
1. 1. After "fornication", a comma altered into the semicolon.
 1. 1. In "every", the "v" defaced by a blot.
 1. 3. After "honour", a comma altered into the semicolon.
 1. 4. After "God", a comma altered into the semicolon.
 1. 10. The 117th page of the MS. Book commences with the word "hath".
 1. 10. In "us", a "v" altered into the "u".
 1. 11. "dispiseth", sic orig.
 1. 17. In "Canaan", an "n" altered into the first "a".
 1. 18. In "have", a "u" altered into the "v".
 1. 20. In "devil", an "i" altered into the "e".
 1. 22. In "cryeth", an "i" altered into the "y".

Lent Sunday ij

after **us**. But heſ answered and ſaid, I am not ſent, but vnto the loſt ſheep of the houſe of Iſrael. Then came ſheſ and worſhiped him, ſaying, Lord help **meſ**. But heſ answered and ſaid, It is not meet to take the Childrens bread, and to caſt it to dogſs. And ſheſ ſaid, truth, Lord; yet the dogs eatſ of the crumbs which fall from theirſ masters table. Then Jeſus answered and ſaid vnto her, O woman, great is thy faith: be it vnto thee even as thou wilt. And her daughter was made whole from that very hourſ.

The third Sunday in Lent.

The Collect.

Weſ beſecch thee, Almighty God, lookſ vpon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Maſteſty, to beſ our defence againſt all our enemiesſ, through Jeſus Chriſt our Lord. Amen.

The **114**

The Epistle

Beſ ye therefore followers of God, as deareſ **Ephes. 5. 1.**
Childrenſ; and walk in loveſ, as Chriſt alſo hath loved **us**, and hath given himſelfſ for **us** an offering and a ſacrifice to God for a ſweet-smell-

-
1. 1. In "us", a "v" altered into the "u".
1. 2. In "house", the "h" ſlightly defaced by a blot.
1. 18. In "enemies", an "i" altered into the "e".
1. 21. The 118th page of the MS. Book commences with the words "The Epistle".
1. 24. In "us", a "v" altered into the "u".

Lent Sunday. iij.

ing savour. But fornication, and all vnclean-
ness, or covetousness, le it not be once
named amongst you, as becometh Saints; nei-
ther filthiness, nor foolish talking, nor jesting,
which are not convenient; but rather giving of
thanks. ffor this ye know, that no whoremonger,
nor unclean person, nor covetous man, who is
an idolater, hath any inheritance in the king-
dom of Christ, and of God. Let no man
deceive you with vain words: for because of
these things cometh the wrath of God vpon the
Children of disobedience. Be not ye therefore
partakers with them; for ye were some times
darkness, but now are ye light in the Lord: walk
as children of light; (for the fruit of the Spirit is
in all goodness, and righteousness, and truth)
proving what is acceptable vnto the Lord. And
have no fellowship with the vnfruitfull works of
darkness, but rather reprove them. ffor it is a
shame even to speak of those things which are
done of them in secret. But all things that are
reproved, are made manifest by the light: for
whatsoever doth make manifest, is light. Where-
fore he saith, Awake thou that sleepest, and

-
- l. 1. In "savour", a "u" altered into the "v".
l. 3. After "Saints", a comma altered into the semicolon.
l. 5. After "convenient", a comma altered into the semicolon.
l. 10. In "deceive", a "u" altered into the "v".
l. 13. In "partakers", an "e" altered into the "a".
l. 18. In "have", a "u" altered into the "v".
-

U. Pr.

Q. Pr.

- l. 4. foolish-talking.

Lent Sunday. iij.

arise from the dead, and Christ shall give thee light:

The Gospel.

Jesus was casting out a ^edevil, and it was S: Luke. 11. 14 dumb. And it came to pass^e when the ^edevil was gone out, the dumb spake;

and **115**

and the people wondred. But some of them said, he casteth out devils through ^eBelzebub, the chief^e of the devils. And other tempting him, sought of him a sign^e from heaven. But he^e knowing their^e thoughts, said ^uunto them, every kingdom^e divided against it self^e, is brought to desolation; and a house divided against a house, falleth. If Satan also^e be divided against himself^e, how shall his kingdom stand? because ye say that I cast out ^edevils through ^eBelzebub. And if I by ^eBelzebub cast out devils, by whom do^e your sons cast them out? therefore shall they be^e your judges, but if I with the finger of God cast out devils, no ^udoubt the Kingdom^e of God is come vpon you.

-
1. 4. In "devil", an "i" altered into the "e".
 1. 5. In "devil", an "i" altered into the "e".
 1. 8. The 119th page of the MS. Book commences with the word "and".
 1. 10. In "chief^e", an "e" altered into the "i".
 1. 12. In "unto", a "v" altered into the "u".
 1. 17. In "devils", an "i" altered into the "e".
 1. 22. In "come", the "e" in smaller character.
-

U. Pr.

1. 10. others, tempting.

Q. Pr.

1. 10. others, tempting.

Lent Sunday. iij

When a strong man armed keepeth his palace, his goods are in peace; but when a stronger then heſ shall come vpon him, and overcome him, heſ taketh from him all his armour wherin he trusted, and diuideth his spoils. Heſ that is not with meſ, is against meſ: And heſ that gathereth not with me, scattereth. When the vnclean spirit is gone out of a man, heſ walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out: And when he cometh, he findeth it swept and garnished. Then goeth heſ and taketh to him seaven other Spirits more wicked than himselfe, and they enter in, and dwell there; and the last state of that man is worse then the first. And it came to passe as he spake these things, a certain woman of the rompany lift vp her voice; and said vnto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But heſ said, yea, rather blessed are they that hear the word of God and keep it.

The 116

The fourth Sunday in Lent

The Collect.

Grant, weſ beseech thee, Almighty God, that

-
1. 2. After "peace", a comma altered into the semicolon.
1. 10. In "unto", a "v" altered into the "u".
1. 14. In "than", an "e" altered into the "a".
1. 24. The 120th page of the MS. Book commences with the words "The fourth".
(200)

Lent Sunday. jv.

we, who for our evill deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epistle.

Tell me, ye that desire to be vnder the law, Gal. 4. 21.
doe ye not hear^e the law? ffor it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he^e who was of the bond-woman, was born after the flesh; but he^e of the free-woman was by promise. Which things are an allegory: for these are the two Covenants; the one from the Mount Sinai, which gendreth to bondage, which is Agar. ffor this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. ffor it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many moe children, then she which hath an husband. Now we, brethren, as Isaack was, are the children of promise. But as then, he^e that was born after the flesh, persecuted him that was born after the Spirit; even so it is now. Never

l. 10. After "flesh", a comma altered into the semicolon.

l. 18. In "us", a "v" altered into the "u".

Lent Sunday. jv.

thelesse, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be^e heir with the son of the free-woman. Soꝛ then, brethren, weꝛ are not children of the bond-woman, but of the free.

117

The

The Gospel

S: John. 6. 1. Jesus went over the Sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which heꝛ did on them that were diseased. And Jesus went **u**p into a mountain, and there heꝛ sat^u with his disciples. And the passover, a feast of the Jew^s, was nigh. When Jesus then lift **u**p his eyes, and saw a great company come **u**nto him, heꝛ saith vnto Philip, Whence shall weꝛ buy bread that these may eat? (And this heꝛ said to prove him; for heꝛ himselfꝛ knew what heꝛ would doꝛ) Philip answered him, two hundred peny^y-worth of bread is not sufficient for them, that every one of them may take a little. One of his dⁱsciples, Andrew, Simon Peters brother, saith vnto him, There is a lad here, which hath five barly^e-loaves, and two small

-
1. 2. After "son", a comma altered into the semicolon.
1. 7. The 121st page of the MS. Book commences with the words "The Gospel".
1. 12. In "us", a "v" altered into the "u".
1. 15. In "up", a "v" altered into the "u".
1. 16. In "unto", a "v" altered into the "u".
1. 20. "peny^y-worth", sic orig., with an "i" altered into the "y".
(202)

Lent Sunday. jv.

fishes: but what are they among soꝝ many? And Jesus said, make the men siꝝ down. Now there was much grassꝝ in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when hꝛe had given thanks, hꝛe distributed to the disciples, and the disciples to them that were set downꝝ, and likewise of the fishes as much as they would. When they were filled, hꝛe said unto his disciples, gather up the fragments that remain, that nothing beꝝ lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barly^e-loaves, which remained over and above vnto them that had eaten. Then those men, when they had seenꝝ the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The 118

The fifth Sunday in Lent.

The Collect.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soule, through Jesus Christ our Lord. Amen.

l. 9. In "unto", a "v" altered into the "u".

l. 10. In "up", a "v" altered into the "u".

l. 19. The 122nd page of the MS. Book commences with the words "The fifth".

l. 22. In "upon", a "v" altered into the "u".

Lent Sunday. v.

The Epistle.

Heb. 9. 11. Christ being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternall Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediatur of the new Testament, that by means of death, for the redemption of the transgressions that were vnder the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel.

S. John. 8. 46 Jesus said, which of you convinceth me of sin?
And if I say the truth, why do ye not believe

-
- l. 4. After "hands", a comma altered into the semicolon.
 - l. 5. In "blood", an "o" altered into the "u".
 - l. 6. In "calves", a "u" altered into the "v".
 - l. 6. In "blood", an "o" altered into the "u".
 - l. 7. In "having", a "u" altered into the "v".
 - l. 7. In "obtained", an "e" altered into the "a".
 - l. 8. In "us", a "v" altered into the "u".
 - l. 8. In "blood", an "o" altered into the "u".]
 - l. 12. In "blood", an "o" altered into the "u".
 - l. 20. In "inheritance", the "in" in a smaller character.
 - l. 23. In "believe", a "u" altered into the "v".

Lent Sunday. v.

me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God.

119

Then answered the Jew^s, and said unto him,
^{that}
 Say we not well, thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say vnto you, If a man keep my saying, he shall never see death. Then said the Jew^s unto him, now we know that thou hast a devil. Abraham is dead, and the Prophets; And thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater then our father Abraham, which is dead: And the Prophets are dead: whom makest thou thyself? Jesus answered, If I honour my self, my honour is nothing; it is my father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I



-
1. 4. The 122nd page of the MS. Book has no catch-word.
 1. 5. The 123rd page of the MS. Book commences with the word "Then".
 1. 5. In "unto", a "v" altered into the "u".
 11. 5, 6. A cross in pencil appears in the outer margin.
 1. 7. In "have", a "u" altered into the "v".
 1. 8. After "devil", a comma altered into the semicolon.
 1. 12. In "never", a "u" altered into the "v".
 1. 13. In "unto", a "v" altered into the "u".
 1. 16. In "never", a "u" altered into the "v".
 1. 20. After "nothing", a comma altered into the semicolon.
 1. 22. After "God", a comma altered into the semicolon.
 1. 22. In "have", a "u" altered into the "v".

Lent Sunday. v.

know him: And if I should say, I know him not, I shall be a lyar like unto you; but I know him, and keep his saying. Your father Abraham rejoyced to see my day, and he saw it, and was glad. Then said the Jewes vnto him, thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy son, our Saviour Jesus Christ, to take vpon him our flesh, and to suffer death upon the cross, that all mankind should follow

the **120**

the example of his great humility; Mercifully
grant that we^{may} both follow the example of his
patience, and alsoe be made partakers of his
resurrection, through the same Jesus Christ our
Lord. Amen.

-
- l. 2. In "unto", a "v" altered into the "u".
 - l. 7. In "unto", a "v" altered into the "u".
 - l. 8. After "verily", a blot, as if to obliterate a point.
 - l. 8. In "unto", a "v" altered into the "u".
 - l. 9. In "up", a "v" altered into the "u".
 - l. 17. In "upon", a "v" altered into the "u".
 - l. 20. The 124th page of the MS. Book commences with the words "the example".

Sunday before Easter

The Epistle

Let this mind beē in you, which was also in Phil. 2. 5.
Christ Jesus: who being in the form of God,
thought it not robbery to be equal with God:
but made himself of no reputation, and tookē
upon him the formē of a servant, and was made
in the likenessē of men: And being found in
fashion as a man, heē humbled himself, and
became obedient vnto death, even the death of
the cross. Wherefore God also hath highly
exalted him, and given him a name, which is
above every name; that all the name of Jesus
every knee should bow, of things in heaven, and
things in earth, and things under the earth; and
that every tongue should confess that Jesus
Christ is Lord, to the glory of God the father.

The Gospel.

When the morning was come, all the chief S. Mat. 27. 1.
Priests and elders of the people tookē counsell
against Jesus, to put him to death. And when
they had bound him, they led him away, and
delivered him to Pontius Pilate the Governour.
Then Judas who had betrayed him, when heē
saw that heē was condemned, repented himself,

-
- l. 6. In "upon", a "v" altered into the "u".
l. 9. In "even", a "u" altered into the "v".
l. 11. In "given", a "j" altered into the "g".
l. 12. In "every", a "u" altered into the "v".
l. 12. After "name", a comma altered into the semicolon.
l. 14. In "under", a "v" altered into the "u".
l. 14. After "earth", a comma altered into the semicolon.
l. 18. In "chief", "ei" altered into the "ie".
l. 20. In "put", the "p" blotted.

Sunday before Easter

and brought againe the thirty piēces of silver to the chief Priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, what is that to us? see thou to

121

that

that. And hee cast downe the piēces of silver in the temple, and departed, and went and hanged himself. And the chief Priests took the silver piēces, and said, it is not lawfull for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the Potters fiēld to bury strangers in: wherefore that fiēld was called the fiēld of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty piēces of Silver, the price of him that was valued, whom they of the Children of Israel did value, and

-
- l. 1. In "pieces", an "e" altered into the "i".
 - l. 1. In "silver", a "u" altered into the "v".
 - l. 2. In "chief", "ei" altered into the "ie".
 - l. 2. In "have", a "u" altered into the "v".
 - l. 3. In "betrayed", an "i" altered into the "y".
 - l. 4. In "blood", a "v" altered into the "u".
 - l. 4. In "us", a "v" altered into the "u".
 - l. 7. The 125th page of the MS. Book commences with the word "that."
 - l. 7. In "pieces", an "e" altered into the "i".
 - l. 9. In "chief", "ei" altered into the "ie".
 - l. 10. In "silver", a "u" altered into the "v".
 - l. 10. In "pieces", an "e" altered into the "i".
 - l. 12. In "blood", an "o" altered into the "u".
 - l. 12. In "counsel", a "c" altered into the "s".
 - l. 15. In "fiēld", "ei" altered into the "ie".
 - l. 15. In "unto", a "v" altered into the "u".
 - l. 17. In "pieces", "ei" altered into the "ie".
 - l. 18. In "silver", a "u" altered into the "v".

Sunday before Easter

gave them for the potters field, as the Lord had appointed me.) And Jesus stood before the governour; and the governour asked him, saying, art thou the King of the Jewes? And Jesus said unto him, thou saiest. And when hee was accused of the chief Priests and elders, hee answered nothing. Then saith Pilate vnto him, hearest thou not how many things they witness against thee? And he answered him to neuer a word, insomuch that the Governour marvelled greatly. Now at that feast the governour was wont to release unto the people, a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, whom will ye that I release unto you? Barrabbas or Jesus, which is called Christ? ffor he knew that for envy they had delivered him. When hee was set downe on the Judgment seat, his wife sent unto him, saying, have thou nothing to doe with that just man:

122

-
1. 1. In "gave", a "u" altered into the "v".
 1. 1. In "field", "ei" altered into the "ie".
 1. 3. After "governour", a comma altered into the semicolon.
 1. 5. In "unto", a "v" altered into the "u".
 1. 10. In "never", a "u" altered into the "v".
 1. 12. In "unto", a "v" altered into the "u".
 1. 16. In "unto", a "v" altered into the "u".
 1. 17. In "unto", a "v" altered into the "u".
 1. 20. In "unto", a "v" altered into the "u".
 1. 21. In "have", a "u" altered into the "v".
 1. 22. The 125th page of the MS. Book has no catch-word.

Sunday before Easter

for I have suffered many things this day in a dream because of him. But the chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The Governour answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say vnto him, Let him be crucified. And the Governour said, Why, what evil hath he done? but they cried out the more, saying, let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, his blood be on us, and on our children. Then released he Barabbas unto them: And when he had scourged Jesus, he delivered him to be crucified. Then the ^uSoldiers of the Governour took Jesus into the Common Hall, and gathered unto him the whole band of ^uSoldiers. And they stripped him, and

-
1. 1. The 126th page of the MS. Book commences with the word "for".
 1. 1. In "have", a "u" altered into the "v".
 1. 5. In "unto", a "v" altered into the "u".
 1. 6. In "unto", a "v" altered into the "u".
 1. 7. In "unto", a "v" altered into the "u".
 1. 18. In "us", a "v" altered into the "u".
 1. 20. In "unto", a "v" altered into the "u".
 1. 23. In "unto", a "v" altered into the "u".

Sunday before Easter

put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a a reed in his right hand: and they bowed the knee before him, and mocked saying, Haile; king of the Jews. And they spilt vpon him, and took the Reed, and smote him on the head. And after that they had mocked him, they took the robe of from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to beare his crosse. And when they were come unto a place called

123

Golgotha,

Golgotha, that is to say, a place of a skull, they gave him Vineger to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the Prophet, they parted my garments among them, and upon my vesture did they cast lots. And sitting downe

-
1. 2. In "upon", a "v" altered into the "u".
 1. 3. "a a reed", sic orig.
 1. 8. "of", sic orig.
 1. 9. In "owne", the "o" retouched with darker ink.
 1. 11. In "Cyrene", an "i" altered into the "y".
 1. 11. In "Simon", a "y" altered into the "i".
 1. 11. After "name", a period altered into the colon,
 1. 13. In "unto", a "v" altered into the "u".
 1. 15. The 127th page of the MS. Book commences with the word "Golgotha".
 1. 21. In "upon", a "v" altered into the "u".

Sunday before Easter

they watched him there; and set ^up over his head his accusation written, This is Jesus the King of the Jew^s. Then were there two thⁱieves crucified with him: one on the right hand, and another on the left. And they that passed by,

^{and} reviled him, wagging their heads, saying, Thou that destroyest the Temple, and buildest it in three daies, save thy selfe: if thou be^est the son of God, come down from the cross. Likewise also, the chief Priests mocking him, with the Scribes and elders, said, he^e saved others, himselfe he^e cannot save: If he be the King of Israel let him now come down from the cross, and we^e will believe him: He trusted in God: let him deliver him now if he will haue him: for he said, I am the son of God. The thieves also^e which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the earth land, unto the ninth hour. And about the ninth hour,

ⁱ Jesus cryed with a loud voice, saying Eli, Eli, lama Sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that,

-
- l. 1. In "up", a "v" altered into the "u".
 - l. 3. In "thieves", an "e" altered into the "i".
 - l. 8. In "save", a "u" altered into the "v".
 - l. 10. In "chief", "ei" altered into the "ie".
 - l. 11. In "saved", a "u" altered into the "v".
 - l. 12. In "save", a "u" altered into the "v".
 - l. 19. In "unto", a "v" altered into the "u".

Sunday before Easter

said, This man calleth for Elias. And straight-way one of them ran, and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, let be, let us see whether Elias will come to save him. Jesus when

heȝ 124

heȝ had cried again with a loud voice yielded vp the ghost. And behold, the vail of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of Saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy Citty, and appeared unto many. Now when the Centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truly this was the son of God.

Munday before Easter.

for the Epistle.

Who is this that cometh from Edom, with Isai. 63. 1.
dyed garments from Boſrah? this that is glorious in his apparell, travelling in the greatnesſe

-
- l. 1. In "straight-," an "e" altered into the "a".
 - l. 3. In "vineger," an "a" altered into the "e".
 - l. 5. In "us," a "v" altered into the "u".
 - l. 5. In "save," a "u" altered into the "v".
 - l. 8. The 128th page of the MS. Book commences with the words "heȝ had".
 - l. 8. In "yielded," "ei" altered into the "ie".
 - l. 15. In "unto," a "v" altered into the "u".
 - l. 20. "Munday before Easter." written in an engrossing character.
 - l. 21. "for the Epistle." written in an engrossing character.

Munday before Easter

of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the Wine-fat? I have troden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the

125

the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his

-
- l. 2. In "save", a "u" altered into the "v".
 - l. 4. In "have", a "u" altered into the "v".
 - l. 7. In "blood", an "o" altered into the "u".
 - l. 8. In "upon", a "v" altered into the "u".
 - l. 13. In "uphold", a "v" altered into the "u".
 - ll. 13, 14. In "salvation", a "u" altered into the "v".
 - l. 14. In "unto", a "v" altered into the "u".
 - l. 14. In "upheld", a "v" altered into the "u".
 - l. 21. The 129th page of the MS. Book commences with the words "the Lord".
 - l. 21. In "us", a "v" altered into the "u".

Munday before Easter

mercies, and according to the multitude of his loving kindnesses. ffor heȝ said, surely they are my people, children that will not lye: soȝ heȝ was their Saviour. In all their affliction, heȝ was afflicted, and the Angel of his presence saved them: in his love, and in his piety heȝ redeemed them, and heȝ bare them, and carried them all the daijs of old. But they rebelled, and vexed his holy Spirit, therfore heȝ was turned to beȝ their enemy, and heȝ fought against them. Then heȝ remembred the daijs of old, Moses and his people, saying, Where is heȝ that brought them up out of the sea with the Shep-herd of his flock? where is heȝ that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himselfe an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valle, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyselfe a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mer-

1. 5. In "saved", a "u" altered into the "v".

1. 13. In "up", a "v" altered into the "u".

Munday before Easter

cies towards me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou o Lord, art our father, our Redeemer, thy name is from everlasting. O Lord, why hast thou made us to erre from thy ways; and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our Adversaries have trodden down thy sanctuary. Wee are thine, thou neuer bearest rule over them; they were not called by thy name.

the 126

S. Mark. 14. 1

The Gospel.

After two dayes was the feast of the passover, and of unleavened bread: and the chief priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day lest there be an uprore of the people. And being in Bethany, in the

-
- l. 3. In each "us", a "v" altered into the "u".
l. 6. In "us", a "v" altered into the "u".
l. 9. In "have", a "u" altered into the "v".
l. 11. In "have", a "u" altered into the "v".
l. 15. The 130th page of the MS. Book commences with the words "The Gospel."
l. 16. "After" written in an engrossing character.
l. 20. In "uprore", a "v" altered into the "u".
-

U. Pr.

- l. 7. hearts.
l. 12. barest.

(216)

Q. Pr.

- l. 7. hearts.
l. 12. barest.

Munday before Easter

house of Symon the Leper, as he sat at meat, there came a woman, haueing an Alabaster-box of ointment of Spikenard, very precious, and shee brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, why was this wastef of the ointment made? for it might haue been sold for more then three hundred pence, and haue been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trowble you her? Shee hath wrought a good work on mee. ffor ye haue the poor with you alwayes, and whensoever ye will, ye may doe them good: but mee ye haue not alwayes. Shee hath done what shee could: shee is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this Gospel shall be preched throughout the whole world, this alsoe that shee hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went vnto the chiefe Priests to betray him unto them. And when they heard it, they were glad, and promised to give him mony.

-
1. 2. In "haueing", sic orig., with a "u" altered into the "v".
 1. 6. In "themselves", a "u" altered into the "v".
 1. 7. In "haue", a "u" altered into the "v".
 1. 8. In "haue", a "u" altered into the "v".
 1. 12. In "haue", a "u" altered into the "v".
 1. 14. In "haue", a "u" altered into the "v".
 1. 17. In "unto", a "v" altered into the "u".
 1. 21. In "chief", "ei" altered into the "ie".
 1. 22. In "unto", a "v" altered into the "u".
-

U. Pr.

1. 11. ye.

Q. Pr.

1. 11. ye.

Q

(217)

Munday before Easter

And heȝ sought how heȝ might conveniently betray him. And the first day of vneleavened bread, when they killed the passover, his disciples said **u**nto him, Where wilt thou that we goȝ and prepare, that thou maist eat the passover? And heȝ sendeth forth two of his disciples,

127

and

saith **u**nto them, goȝ ^eye into the Cit^y, and there shall meet you a man bearing a pitcher of water: follow him. And whersoever heȝ shall goȝ in, say ye to the good-man of the house, the Master saith, Where is the Guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large **u**pper-room furnished, and prepared, there make ready for **us**. And his disciples went forth, and came into the Cit^y, and found as he had said **u**nto them: And they made ready the passover. And in the evening heȝ cometh with the twelve. And as they sat, and did eat, Jesus said, verily I say **u**nto you, one of you which eateth with meȝ, shall betray me. And they began to beȝ sorrowfull, and to say **u**nto him, one by one, Is it I?

-
- l. 4. In "unto", a "v" altered into the "u".
l. 9. The 131st page of the MS. Book commences with the word "saith", thus omitting "and", which is given as a catch-word in the preceding page.
l. 9. In "unto", a "v" altered into the "u".
l. 15. In "upper-room", a "v" altered into the "u".
l. 16. In "us", a "v" altered into the "u".
l. 18. In "unto", a "v" altered into the "u".
l. 22. In "unto", a "v" altered into the "u".
l. 24. In "unto", a "v" altered into the "u".

Munday before Easter

and another said, Is it I? And heſ Answered and said unto them, It is one of the twelve that diſſipeth with me in the diſh. The ſon of man indeed goeth, as it is written of him: but wo to that man by whom the ſon of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, take, eat: this is my body. And heſ took the Cup. And when heſ had given thanks, heſ gave it to them: and they all drank of it. And heſ ſaid unto them, this is my blood of the new Teſtament which is ſhed for many. Verily I ſay unto you, I will drink no more of the fruit of the vine untill that day that I drink it new in the Kingdome of God. And when they had ſung an Hymn, they went out into the Mount of Olives. And Jeſus ſaith unto them, All ye ſhall beſ offended becauſe of meſ this night: for it is written, I will ſmite the Shepherd, and the ſheep ſhall bee ſcattered. But after that I am riſen, I will go before you into Galilee.

But 128

-
- l. 2. In "unto", a "v" altered into the "u".
 - l. 2. In "twelve", a "u" altered into the "v".
 - l. 5. In "betrayed", an "i" altered into the "y".
 - l. 6. In "never", a "u" altered into the "v".
 - l. 8. In "gave", a "u" altered into the "v".
 - l. 11. In "gave", a "u" altered into the "v".
 - l. 12. In "unto", a "v" altered into the "u".
 - l. 12. In "blood", an "o" altered into the "u".
 - l. 14. In "unto", a "v" altered into the "u".
 - l. 15. In "untill", sic orig., with a "v" altered into the "u".
 - l. 18. In "unto", a "v" altered into the "u".

Munday before Easter

But Peter said **u**nto him, although all shall be^e offended, yet will not I. And Jesus saith **u**nto him; verily I say **u**nto thee, that this day, even in this night, before the cock crow twice, thou shalt deny mee thrice. But he **■** spake the more

^{ie}vehemently, If I should dy^e with thee, I will not deny thee in any wise. Likewise also^e said they all. And they came to a place which was named Gethsemani, and he **■** saith to his disciples, sit ye here, while I shall pray. And he^e taketh with him Peter, and James, and John, and began to be^e sore amazed, and to be **■** very heavy, and saith vnto them, My soule^e is exceeding sorrowfull vnto death, tarry ye here, and watch. And he **■** went forward a little, and fell on the ground, and pray^ed, that if it were possible the hour^e might pass^e from him. And he^e said, Abba, father; All things are possible **u**nto thee; take away this cup from me^e; Nevertheless, not what I will, but what thou wilt. And he^e cometh and findeth them sleeping, and saith vnto Peter, Simon, sleepest

-
1. 1. The 132nd page of the MS. Book commences with the words "But Peter".
 1. 1. In "unto", a "v" altered into the "u".
 1. 2. In "unto", a "v" altered into the "u".
 1. 3. After "him", comma altered to semicolon.
 1. 3. In "unto", a "v" altered into the "u".
 1. 16. In "prayed", an "i" altered into the "y".
 1. 19. In "unto", a "v" altered into the "u".
 1. 20. The latter "what", written indistinctly.
-

U. Pr.

1. 9. Gethsemane.

(220)

Q. Pr.

1. 9. Gethsemane.

Munday before Easter

thou? couldst not thou wateh one hour? wateh ye, and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again heƿ went away, and prayed, and spake the same words. And when heƿ returned, heƿ found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And heƿ cometh the third tīme, and saith vnto them, sleep on now, and take your rest: It is enough, the hour is come; Behold the son of man is betrayed into the hands of Sinners. Rise vp, let us go; lo, he that betrayeth me is at hand. And immediately, while hee yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords, and staves, from the chief Priests, and the Seribes and the Elders.

129

And hee that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as heƿ was come, he goeth straightway to him, and saith, Master, Master, and kissed him. and they laid their hands on him, and took him. And one of them that stood by,

-
- l. 10. After "Behold", a blot, as if to obliterate a point.
 - l. 11. In "betrayed", an "i" altered into the "y".
 - l. 12. In "us", a "v" altered into the "u".
 - l. 12. After "go", a comma altered into the semicolon.
 - l. 12. In "betrayeth", an "i" altered into the "y".
 - l. 14. In "twelve", a "u" altered into the "v".
 - l. 17. The 132nd page of the MS. Book has no catch-word.
 - l. 18. The 133rd page of the MS. Book commences with the word "And".
 - l. 20. After "heƿ", a comma altered into the semicolon.
 - l. 22. In "straightway", an "e" altered into the "a".

Munday before Easter

drew a sword, and smote a servant of the high Priest, and cut of his eare And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not; but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the elders, and the Scribes; and Peter followed him afar off, even into the palace of the high Priest: And he sat with the servants, and warmed himself at the fire; and the chief Priests, and all the Councell sought for witnesses against Jesus to put him to death, and found none, for many bare false witness against him, but their witness agreed not together. And there arose certaine, and bare false witness against him, saying, we heard him say, I will destroy this temple that is made with hands, and within three dayes, I will

-
1. 2. "of", sic orig.
 1. 3. In "unto", a "v" altered into the "u".
 1. 9. In "having", a "u" altered into the "v".
 1. 15. After "Scribes", a comma altered into the semicolon.
 1. 18. After "fire", a comma altered into the semicolon.
 1. 23. In "false", a "c" altered into the "s".
 1. 25. In "dayes", an "i" altered into the "y".

Munday before Easter

build another¹ made without hands. But neither so² did their³ wittness⁴ agree together. And the high Priest stood ^up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? but he⁵ held his peace, and answered nothing. Again⁶ the high Priest asked him, and said ^unto him,

Art 130

Art thou the Christ, the son of the blessed? And Jesus said, I am⁷; And ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clo^eth⁸, and saith, what need we⁹ any further Witnesses? ye have heard the Blasphemy¹⁰; what think ye? And they all condemned him to be¹¹ guilty of death. And some began to spi¹² on him and to cover his face, and to buffet him, and to say vnto him, prophecy¹³; and the servants did strike him with the Palm¹⁴s of their¹⁵ hands. And as Peter was beneath in the palace, there cometh one of the maids of the high Priest¹⁶; and when she¹⁷ saw Peter warm¹⁸ing himself¹⁹, she²⁰ looked vpon him, and said, And thou also²¹ wast with Jesus of

-
1. 1. After "another", a blot, as if to obliterate a point.
 1. 3. In "up", a "v" altered into the "u".
 1. 7. In "unto", a "v" altered into the "u".
 1. 9. The 134th page of the MS. Book commences with the words "Art thou".
 1. 14. In "have", a "u" altered into the "v".
 1. 19. After "prophecy", a comma altered into the semicolon.
 1. 22. After "Priest", a comma altered into the semicolon.

Munday before Easter

Nazareth. But heȝ denyed, saying, I know not, neither vnderstand I what thou ~~has~~ sayest. And hee went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, this is one of them. And heȝ denied it, again. And a little after, they that stood by said again to Peter, Surely thou art one of them, for thou art a Galilean; and thy speech agreeth thereto. But heȝ began to curse and to swear, saying, I know not this man of whom ye spake! And the second time the cock crew. And Peter called to ~~mind~~ the word that Jesus said unto him, before the Cock crow twice, thou shalt deny mee thrice. And when heȝ thought thereon he wept.

131

Tuesday

Tuesday before Easter. for the Epistle.

Isai. 50. 5. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked of the hair: I hid not my face from shame and spitting. ffor the Lord God will

-
- l. 2. In "sayest", an "i" altered into the "y".
 - l. 6. After "it", a blot, as if to obliterate a point.
 - l. 12. In "time", a "y" defaced, and the "i" written on it in darker ink.
 - l. 14. In "unto", a "v" altered into the "u".
 - l. 18. The 135th page of the MS. Book commences with the word "Tuesday".
 - l. 22. In "gave", a "u" altered into the "v".
 - l. 23. "of", sic orig.

Tuesday before Easter.

help~~e~~ me, therefore shall I not be confounded:
 Therefore ha~~v~~e I set my face like a flint, and I
 know that I shall not be~~a~~shamed. He is ne~~a~~r
 that justifieth me, who will contend with me?
 Let ~~u~~s stand together, who is mine Adversary?
 let him come ne~~a~~r to me~~u~~. Behold, the Lord
 God will help me~~s~~; who is he~~s~~ that shall
 condem~~n~~e me~~s~~? Lo, they all shall wax~~e~~ old as a
 garment: the moth shall eat~~e~~ them ~~u~~p. Who is
 among you that feareth the Lord, that obeyeth
 the voice of his servant, that walketh in dark-
 ness~~u~~, and hath no light? Let him trust in the
 name of the Lord, and stay ~~u~~pon his God.
 Behold, all ye that kindle a fire, that compass~~e~~
 yourselves about with spark~~s~~; walk in the light
 of your fire, and in the spark~~s~~ that ye ha~~v~~e
 kindled. This shall ye ha~~v~~e of mine hand, ye
 shall li^e~~a~~ down~~u~~ in sorrow.

The Gospel.

And str~~a~~ightway in the morning, the chief S. Mark. 15. 1.
 priests held a consultation with the elders and
 scribes, and the whole Counci~~l~~, and bound
 Jesus, and carried him away, and delivered him
 to Pilate. And Pilate asked him, art thou

-
1. 2. In "have", a "u" altered into the "v".
 1. 3. In "near", an "e" altered into the "a".
 1. 5. In "us", a "v" altered into the "u".
 1. 6. In "near", an "e" altered into the "a".
 1. 9. In "up", a "v" altered into the "u".
 1. 13. In "upon", a "v" altered into the "u".
 1. 15. In "themselves", a "u" altered into the "v".
 1. 16. In "have", a "u" altered into the "v".
 1. 20. In "straightway", an "e" altered into the "a".

Tuesday before Easter

the King of the Jewes? And he answering, said unto him, Thou saiest it. And the chief Priests accused him of many things: but he answered nothing.

132

And Pilate asked him again saying, answerest thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release vnto you the King of the Jewes? (for he knew that the chief Priests had delivered him for envy) but the chief Priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said

-
1. 2. In "unto", a "v" altered into the "u".
1. 5. The 135th page of the MS. Book has no catch-word.
1. 6. The 136th page of the MS. Book commences with the word "And".
1. 10. In "unto", a "v" altered into the "u".
1. 16. In "ever", a "u" altered into the "v".
1. 16. In "unto", a "v" altered into the "u".
1. 19. In "chief", "ei" altered into the "ie".
1. 22. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

ll. 18—20. Parentheses omitted.

(226)

Tuesday before Easter

again unto them, What will ye then that I shall doe unto him whom ye call the King of the Jewes? and they cried out again, crucifie

Then Pilate said unto them why what evill him. * And soe Pilate, willing to content the

**hath he done? and they cryed out the more ex-
people, released Barabbas unto them, and deli-
ceedingly crucify him.**

vered Iesus, when hee had scourged him, to bee

crucified. And the Soldiers led him away into

the hall, called Pretorium; and they call together the whole band. And they clothed him with

purple, and platted a crown of thornes, and put it about his head. And began to salute him,

Hail King of the Jewes. And they smote him on the head with a reed, and did spie vpon him,

and bowing their knees, worshipped him. And

when they had mocked him, they tooke of the purple from him, and put his own clothes on

him, and led him out to crucifie him. And they

compell one Simon a Cyrenean, who passed by, coming out of the Countrey, the father of

Alexander, and Rufus, to beare his crosse.

And

133

-
1. 1. In "unto", a "v" altered into the "u".
 1. 2. In "unto", a "v" altered into the "u".
 1. 5. In "unto", a "v" altered into the "u".
 1. 15. "of", sic orig.
 1. 18. In "Cyrenean", an "i" altered into the "y".
-

U. Pr.

1. 8. Prætorium.
 1. 18. Cyrenian.

Q. Pr.

1. 8. Prætorium.
 1. 18. Cyrenian.

Tuesday before Easter

And they bring him ^unto the place Golgotha, which is, being interpreted, the place of a ^eSkull. And they gave him to drink, wine mingled with myrrh^e; but he^e received it not. And when they had crucified him, they parted his garments, casting lots ^upon them, what every man should take. And it was the third hour^u, and they crucified him. And the superscription of his accusation was written over, The King of the Jew^us. And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he^e was numbred with the transgressors. And they that passed by, railed on him, wagging their^u heads, and saying, Ah, thou that destroyest the temple, and buildest it in three daies, save thy self^e, and come down^u from the cross^u. Likewise also^e the chief Priests mocking, said among themselves, with the Scribes, he^e saved others, himselfe he^e cannot save. Let Christ the King of Israel descend now from the crosse^e, that we^e may see and believ^u. And they that were crucified with him, reviled him. And when the sixth hour^u was come, there was darkness^u over the whole land,

-
1. 1. The 137th page of the MS. Book commences with the words "And they".
 1. 1. In "unto", a "v" altered into the "u".
 1. 6. In "upon", a "v" altered into the "u".
 1. 17. In "save", a "u" altered into the "v".
 1. 20. In "saved", a "u" altered into the "v".
 1. 21. In "save", a "u" altered into the "v".

Tuesday before Easter

untill the ninth hour. And at the ninth hour
 Jesus cried with a loud voice, saying, Eloi, Eloi,
 lama sabachthani? which is, being interpreted,
 My God, My God, why hast thou forsaken mee?
 And some of them that stood by, when they
 heard it, said, behold, he calleth Elias. And
 one ran, and filled a sponge full of vineger, and
 put it on a reed and gave him to drinke, saying,
 let alone; let us see whether Elias will come to
 take him downe. And Jesus cryed with a loud
 voice, and gave up the Ghost. And the vail of
 the temple was rent in twain from the top to the
 bottom. And when the Centurion which stood
 over against him, saw that he so cryed out,
 and gaue vp the Ghost, he said, Truly this man
 was the son of God.

134

Wednesday before Easter The Epistle.



Where a Testament is, there must also of necessity be the death of the Testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the Testator

heb. 9. 16.

-
1. 1. In "until", a "v" altered into the "u".
 1. 2. In "cried", a "y" altered into the "i".
 1. 8. In "gave", a "u" altered into the "v".
 1. 9. In "us", a "v" altered into the "u".
 1. 11. In "gave", a "u" altered into the "v".
 1. 11. In "up", a "v" altered into the "u".
 1. 17. The 137th page of the MS. Book has no catch-word.
 1. 18. The 138th page of the MS. Book commences with the words "The Epistle." A
 X in pencil appears in the outer margin.
 1. 21. After "Testator", a period altered into the colon.
 1. 22. After "dead", a comma altered into the semicolon.

Wednesday before Easter

liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of Goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the Testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood, and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high Priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world, but now once in the end of the world, hath he appeared to put

-
- l. 1. In "Whereupon", a "v" altered into the "u".
 - l. 5. In "calves", a "u" altered into the "v".
 - l. 6. In "hyssop", an "i" altered into the "y".
 - l. 8. In "unto", a "v" altered into the "u".
 - l. 21. In "us", a "v" altered into the "u".

Wedn. before Easter.

away sin by the sacrifice of himself. And as it is appointed ^{un} to men once to die, but after this the judgment: so Christ was once offered to bear the sin^s of many; and ^{un}to them that look for him, shall he appear the second time without sin vnto salvation.

135

the

10

The Gospel.

21. 1. is an error—it shd be 22. 1. W. B.

S. Luk. 21. 1.

Now the feast of unleavened bread drew nigh, which is called the passover. And the chief Priests, and scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and comuned with the chief Priests, and Captaines, how he might betray him ^{un}to them. And they were glad, and covenanted to give him ^emony. And he promised, and sought ^pportunity to betray him ^{un}to them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must

-
1. 5. In "time", a "y" altered into the "i".
 1. 6. In "salvation", a "u" altered into the "v".
 1. 8. The 139th page of the MS. Book commences with the words "The Gospel".
 1. 9. In "unleavened", a "v" altered into the "u".
 1. 12. After "him", a comma altered into the semicolon.
 1. 17. In "unto", a "v" altered into the "u".
 1. 19. In "unto", a "v" altered into the "u".
 1. 21. In "unleavened", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

1. 9 (margin). St. Luke xxii. 1.

1. 9 (margin). S. LUKE xxii. 1.

(231)

Wedn. before Easter.

bee killed. And heȝ sent Peter, and John, say-
 ing, go and prepare **us** the passover, that weȝ may
 eat. And they said vnto him, Where wilt thou
 that weȝ prepare? And heȝ said **unto** them,
 Behold, when ye are entred into the Ci^{ty}, there
 shall a man meet you, bearing a pitcher of water,
 follow him into the house where he^{is} entreth in.
 And ye shall say vnto the good man of the house,
 The master saith **unto** thee, Where is the Guest-
 Chamber, where I shall eat^e the passover with
 my disciples? And heȝ shall shew you a large
upper room^e furnished; there make ready. And
 they went, and found as heȝ had said **unto** them:
 and they made ready the passover. And when
 the hour was come, heȝ sat down^e and the twelve
 Apostles with him. And heȝ said **unto** them,
 with desire I ha^{ve} desired, to eat^e this passover
 with you before I suffer. for I say **unto** you I
 will not any more eat^e thereof, vntill it beȝ
 fulfilled in the Kingdome of God. And he^{is}
 took the Cup, and gave thanks, and said, take
 this, and divide it among your selves. **f**for I

-
- l. 1. After "Peter", a blot as if to obliterate a point.
 - l. 1. After "John", a blot as if to obliterate a point.
 - l. 2. In "us", a "v" altered into the "u".
 - l. 3. In "they", the "y" in a smaller character.
 - l. 4. In "unto", a "v" altered into the "u".
 - l. 9. In "unto", a "v" altered into the "u".
 - l. 13. In "unto", a "v" altered into the "u".
 - l. 16. In "unto", a "v" altered into the "u".
 - l. 17. In "have", a "u" altered into the "v".
 - l. 18. In "unto", a "v" altered into the "u".
 - l. 22. In "selves", a "u" altered into the "v".

Wedn. before Easter

say **u**nto you, I will not drink of the fruit of the vine, **u**ntill the Kingdom of God shall come. And he took bread, and

gave

136

gave thanks, and brake it, and gave **u**nto them, saying, This is my body, which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new Testament in my blood; which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the son of man goeth as it was determined; but wo **u**nto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also strife among them, which of them should be accounted the greatest. And he said **u**nto them, the Kings of the Gentiles, exercise Lordship over them, and that exercise authority **u**pon them, are called bene-^{they}

-
- l. 1. In "unto", a "v" altered into the "u".
 - l. 2. In "untill", a "v" altered into the "u".
 - l. 5. The 140th page of the MS. Book commences with the word "gave".
 - l. 5. In "unto", a "v" altered into the "u".
 - l. 11. In "betrayeth", an "i" altered into the "y".
 - l. 13. In "unto", a "v" altered into the "u".
 - l. 13. In "betrayed", an "i" altered into the "y".
 - l. 14. In "enquire", an "i" altered into the "e".
 - l. 14. In "themselves", a "u" altered into the "v".
 - l. 18. In "unto", a "v" altered into the "u".
 - l. 20. In "upon", a "v" altered into the "u".
-

U. Pr.

l. 16. a strife.

Q. Pr.

l. 16. a strife.

R

(233)

Wedn. before Easter

factours. But ye shall not beç so^u; but he^u that is greatest among you, let him beç as the younger; and heç that is chief, as heç that doth serve. for whether is greater, heç that sitteth a^u meat, or heç that serveth? is not heç that sitteth a^u meat? But I am among you, as heç that serveth. He are they which have continued with meç in my temptations. And I appoint unto you a Kingdomç, as my father hath apointed unto meç, that ye may eat^u and drinkç a^u my table in my Kingdomç, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that heç may sift you as wheat: But I have prayed for the^e_A, that thy faith fail^u not; and when thou art converted, strengthen thy brethren, And he^u said unto him, Lord, I am ready to goç with thee both into prison and to death. And heç said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

137

me

And hee said unto them, when I sent you with-

-
1. 7. In "have", a "u" altered into the "v".
 1. 9. In "unto", a "v" altered into the "u".
 1. 10. In "unto", a "v" altered into the "u".
 1. 14. In "have", a "u" altered into the "v".
 1. 15. In "have", a "u" altered into the "v".
 1. 17. In "unto", a "v" altered into the "u".
 1. 24. The 141st page of the MS. Book commences with the words "And hee".
 1. 24. In "unto", a "v" altered into the "u".

Wedn. before Easter

out purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Then said hee **u**nto them, but now, hee that hath a purse, let him take it, and likewise his scrip: And hee that hath no sword, let him sell his garment, and buy one. for I say **u**nto you, that this that is written, must yet be accomplished in me, And hee was reckoned among the transgressors: for the things concerning me haue an end. And they said, Lord, behold, here are two swords. And hee said **u**nto them, it is enough. And hee came out, and went, as hee was wont, to the Mount of Olives, and his disciples alsoe followed him. And when hee was a the place, hee said **u**nto them, pray, that ye enter not into temptation. And hee was withdrawn from them about a stones cast, and kneeled downe, and praied, saying, ffather, if thou be willing, remove this cup from me: Nevertheless, not my will, but thine be done. And there appeared an Angel **u**nto him from heaven, strenghtning him and being in an Agony, hee praied more earnestly; and his sweat was as it were great drops of blood falling downe to the ground. And when hee rose **u**p from prayer, and was come to his

-
- l. 3. In "unto", a "v" altered into the "u".
 - l. 6. In "unto", a "v" altered into the "u".
 - l. 9. In "have", a "u" altered into the "v".
 - l. 11. In "unto", a "v" altered into the "u".
 - l. 15. In "unto", a "v" altered into the "u".
 - l. 21. In "unto", a "v" altered into the "u".
 - l. 24. In "blood", an "o" altered into the "u".
 - l. 25. In "up", a "v" altered into the "u".
 - l. 25. In "prayer", an "i" altered into the "y".

Wedn. before Easter

disciples, heȝ found them sleeping for sorrow, and said **u**nto them, why sleepe ye? rise and pray, lest ye enter into temptation. And while heȝ yet spake, behold, a multitude, and hee that was called Judas, one of the twelve, went before them, and drew near **u**nto Jesus to kiss him. But Jesus said **u**nto him, Judas, betrayest thou the son of man with a kisse? when they ^{who} ~~that~~ were about him, saw what would follow, they said **u**nto him, Lord shall weȝ smite with the sword? And

one **138**

one of them smote the servant of the high Priest, and cut of his right ear. And Jesus answered and said, Suffer ye thus far. And heȝ touched his ear, and healed him. Then Jesus said **u**nto the chief priests, and Captaines of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then ~~they~~ took they him, and led him,

-
- 1. 2. In "unto", a "v" altered into the "u".
 - 1. 6. In "unto", a "v" altered into the "u".
 - 1. 7. In "unto", a "v" altered into the "u".
 - 1. 7. In "betrayest", an "i" altered into the "y".
 - 1. 10. In "unto", a "v" altered into the "u".
 - 1. 13. The 142nd page of the MS. Book commences with the words "one of".
 - 1. 14. "of", sic orig.
 - 1. 16. In "unto", a "v" altered into the "u".

Wedn before Easter

and brought him into the high priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certaine maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, this man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; And Peter remembred the word of the Lord, how he had said unto him, before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously

-
1. 6. In "upon", a "v" altered into the "u".
1. 14. After "him", a comma altered into the semicolon.
1. 16. In "sayest", a "i" altered into the "y".
1. 18. In "upon", a "v" altered into the "u".
1. 19. In "unto", a "v" altered into the "u".
1. 25. In "Prophesy", an "i" altered into the "y".

Wedn. before Easter

139

spake they against him. And as soon as it was day, the elders of the people, and the

chief

cheif^e Priests, and the Scribes came together, and led him into their^e Councell, saying, Art thou the Christ? tell us. And he^e said unto them, If I tell you, you will not believe. And if I also^e ask^e you, you will not answer me, nor let me go. Hereafter shall the son of man sit on the right hand of the power of God. Then said they all, Art thou then the son of God? And he^e said unto them, ye say that I am. And they said, what need wee any further witness^e? for we^e our selves have heard of his own^e mouth.

Thursday before Easter.

The Epistle.

1 Cor. 11. 17. In this that I declare unto you, I praise you not; that you come together not for the better, but for the worse. ffor first of all, when ye come together in the Church, I hear that there be^e divisions among you, and I partly believe it. ffor there must be also heresies among you,

-
1. 4. The 143rd page of the MS. Book commences with the word "cheif^e".
1. 6. In "unto", a "v" altered into the "u".
1. 12. In "unto", a "v" altered into the "u".
1. 14. In "selves", a "u" altered into the "v".
1. 14. In "have", a "u" altered into the "v".
1. 17. "In" written in an engrossing character.
1. 17. In "unto", a "v" altered into the "u".
-

U. Pr.

1. 7. ye will not believe.
1. 8. ye will not answer me.
1. 18. ye come together.

Q. Pr.

1. 7. ye will not believe.
1. 8. ye will not answer me.
1. 18. ye come together.

Thursday before Easter.

that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat^e the Lords Supper: for in eating, every one taketh before other his own^u supper: and one is hungry, and another is drunken. What, have ye not houses to eat^e and to drink in? or despise ye the Church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not: ffor I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he^e was betrayed, took bread; and when he^e had given thanks, he^e brake it, and said, 'Take, eat^e, this is my body, which is broken for you: this do^e in remembrance of me. After the same manner also he^e took^e the cup, when he^e

had

140

had supped, saying, this Cup is the New Testament in my blood: this do^e ye as oft as ye drink it, in remembrance of me. ffor as often as ye eat^e this bread, and drink this cup, ~~of the lord unworthily~~ ye do^e shew the Lords death

-
1. 6. In "have", a "u" altered into the "v".
 1. 8. In "despise", an "i" altered into the "e".
 1. 9. In "have", a "u" altered into the "v".
 1. 11. In "have", a "u" altered into the "v".
 1. 11. After "Lord", a blot, as if to obliterate a point.
 1. 12. In "unto", a "v" altered into the "u".
 1. 13. In "betrayed", an "i" altered into the "y".
 1. 20. The 144th page of the MS. Book commences with the words "had supped".

Thursday before Easter

till heꝛ come. Wherefore, whosoever shall eatꝛ this bread, and drink this cup of the Lord un-
worthily, shall be guilty of the body and blood
of the Lord. But let a man examine himselfe,
and so let him eat of that bread, and drinkꝛ of
that cup. ffor heꝛ that eateth, and drinketh
unworthily, eateth and drinketh damnation to
himself, not discernꝛ the Lords body. ffor
this cause many are weakꝛ and sickly among
you, and many sleep. ffor if weꝛ would judgꝛ
our selves, we should not be judged. But
when weꝛ are judged, we are chastened of the
Lord, that weꝛ should not be condemned with
the world. Wherefore, my brethren, when ye
come together to eat, tarry one for another.
And if any man hunger, let him eat a home;
that ye come not together unto condemnation.
And the rest will I set in order when I come.

The Gospel.

S. Luk. 23. 1. The whole multitude of them arose, and led
him unto Pilate. And they began to accuse
him, saying, we found this fellow perverting the
Nation, and forbidꝛing to give tribute to Cesar,
saying, that heꝛ himself is Christ a King.

-
- l. 1. In "whosoever", a "u" altered into the "v".
ll. 2, 3. In "unworthily", a "v" altered into the "u".
l. 3. In "blood", an "o" altered into the "u".
l. 7. In "unworthily", a "v" altered into the "u".
l. 11. In "selves", a "u" altered into the "v".
l. 17. In "unto", a "v" altered into the "u".
l. 21. In "unto", a "v" altered into the "u".
l. 24. After "Christ", a point obliterated.
-

U. Pr.

Q. Pr.

Thursday before Easter

And Pilate asked him, saying, Art thou the King of the Jewes? And he answered him, and said, thou saiest it. Then said Pilate to the chief Priests, and to the people, I finde no fault in this man. And they were the more, fierce, saying, he stirreth vp the people, teaching throughout all Jewry, beginning fro Galilee to this place.

141

When

When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as hee knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was alsoe a Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief Priests, and Scribes stood and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together, for before

-
- l. 10. The 145th page of the MS. Book commences with the word "When".
 - l. 14. In "time", a "y" altered into the "i".
 - l. 18. In "have", a "u" altered into the "v".
 - l. 23. In "naught", an "o" altered into the "a".

Thursday before Easter

they were at enmity between themselves, And Pilate when he had called together the chief Priests, and the Rulers, and the people, said unto them, ye have brought this man vnto me, as one that perverteth the people, and behold, I haveing examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. ffor of necessity he must release one unto them at the feast: And they cryed out all at once, saying, away with this man, and release unto vs Barabbas; (Who for a certain sedition made in the City, and for Murder was cast in prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, Crucifie him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him and let him go. And they were instant with loud voices, requiring

that

142

-
1. 1. In "themselves", a "u" altered into the "v".
 1. 4. In "unto", a "v" altered into the "u".
 1. 4. In "have", a "u" altered into the "v".
 1. 7. In "have", a "u" altered into the "v".
 1. 10. In "unto", a "v" altered into the "u".
 1. 12. In "unto", a "v" altered into the "u".
 1. 14. In "unto", a "v" altered into the "u".
 1. 19. In "unto", a "v" altered into the "u".
 1. 20. In "time", a "y" altered into the "i".
 1. 21. In "have", a "u" altered into the "v".

Thursday before Easter

that heȝ might beȝ crucified. And the voices of them, and of the cheif Priests p̄vailed. And Pilate gave sentence, that it should beȝ as they required. And he released **u**nto them him that for sedition and murder was cast into prison, whom they had desired; but heȝ delivered Jesus to theirȝ will. And as they led him away, they laid hold **u**pon one Simon a Cyrenean, coming out of the Country, and on him they laid the cross, that heȝ might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus **t**urnēȝ **u**nto them, said, daughters of Jerusalem, weep not for me, but weep for your selves, and for your Children. for behold, the daies are comēȝ, in which they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin ^{to} say to the Mountaines, fall on **us**; and to the hills, Cover **us**. **f**for if

-
1. 1. The 146th page of the MS. Book commences with the word "that".
 1. 3. In "gave", a "u" altered into the "v".
 1. 4. In "unto", a "v" altered into the "u".
 1. 6. After "desired", comma altered to semicolon.
 1. 8. In "upon", a "v" altered into the "u".
 1. 8. In "Cyrenean", an "i" altered into the "y".
 1. 10. In "bear", the "ear" written on an erasure.
 1. 13. In "unto", a "v" altered into the "u".
 1. 15. In "selves", a "u" altered into the "v".
 1. 18. In "never", a "u" altered into the "v".
 1. 19. A blot which partially obliterates the word "to".
 1. 20. A blot which partially obliterates the letter "C". This blot was seemingly occasioned from some person writing "33" between the lines and then smearing the ink to obliterate such figures.
 1. 20. In each "us", a "v" altered into the "u".
-

U. Pr.

1. 8. a Cyrenian.

Q. Pr.

1. 8. a Cyrenian.

Thursday before Easter

they do^e these things in a green tree, what shall be^e done in the dry? And there were also^e two other malefactours led with him to be^e put to death. And when they were come to the place which is called Calv^ury, there they crucified him; and the malefactours, one on the right hand, and the other on the left. Then said Jesus, ffather, forgive thm, for they know not what they do^e. And they parted his raiment, and cast lots, and the people stood beholding; and the rulers also with them derided him, saying, he^e saved others, le^u him save himself, if he^e be^e Christ the chosen of God. And the Soldiers also^e mocked him, com^uing to him and offering him vinegar,

143

and

and saying, If thou be the King of the Jew^us, save thy self^e. And a superscription also was written over him in letters of Greeke^e, and Latine, and Hebrew, This is the King of the Jew^us. And one of the malefactours, which were hanged, railed on him, saying, If thou be Christ, save thy self^e, and us. But the other

-
- l. 10. After "beholding", a comma altered into the semicolon.
l. 12. In "saved", a "u" altered into the "v".
l. 12. In "save", a "u" altered into the "v".
l. 17. The 147th page of the MS. Book commences with the words "and saying".
l. 18. In "save", a "u" altered into the "v".
l. 23. In "save", a "u" altered into the "v".
l. 23. In "us", a "v" altered into the "u".

Thursday before Easter

answering, rebuked him, saying, doest thou not fear^e God, seing thou art in the same condemnation? And we[^] indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss^e. And he^e said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say vnto thee, to day shalt thou be^e with me in Paradise. And it was about the sixth **And there was a darkness over all the earth, untill the ninth hour.** And the sun was darkened, and the vail[^] of the Temple was rent in the midst. And when Jesus had cryed with a loud voice, he^e said, father, into thy hands I comend my spirit: and haueing said thus, he^e gave up the Ghost. Now when the Centurion saw what was done, he^e glorified God, saying, certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar^r off, beholding these things:

Good

144

-
1. 5. In "unto", a "v" altered into the "u".
1. 7. In "unto", a "v" altered into the "u".
1. 13. In "haueing", a "u" altered into the "v".
1. 14. In "up", a "v" altered into the "u".

Good friday.

The Collects.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by whose spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jewes, Turks, Infidels, and hereticks, and take from them all ignorance hardness of heart, and contempt of thy word; and so fetch them

-
1. 2. The 148th page of the MS. Book commences with the words "The Collects."
1. 5. In "betrayed", an "i" altered into the "y".
1. 6. In "up", a "v" altered into the "u".
1. 7. In "upon", a "v" altered into the "u".
1. 8. In "ever", a "u" altered into the "v".
1. 12. In "prayers", an "i" altered into the "y".
1. 21. In "upon", a "v" altered into the "u".

Good friday.

home, blessed Lord, to thy flock, that they may
bee saved among the Remnant of the true
Israelites, and bee made one fold under one
Shepherd, Jesus Christ our Lord, who liveth and
reigneth with thee and the holy Spirit, one God,
world without end. Amen!

145

The Epistle

The Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshipper once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year: for it is not possible that the blood of bulls and of goats should take away sins: Wherefore when hee cometh into the world, hee saith, sacrifice and offering thou wouldst not, but a body hast thou prepared

heb. 10. j.

-
1. 2. In "saved", a "u" altered into the "v".
 1. 3. In "under", a "v" altered into the "u".
 1. 7. The 148th page of the MS. Book has no catch-word.
 1. 8. The 149th page of the MS. Book commences with the words "The Epistle".
 1. 11. In "never", a "u" altered into the "v".
 1. 13. In "thereunto", a "v" altered into the "u".
 1. 13. After "perfect", a period altered into the colon.
 1. 13. In "have", a "u" altered into the "v".
 1. 15. In "have", a "u" altered into the "v".
 1. 19. In "blood", an "o" altered into the "u".
 1. 20. After "sins", a period altered into the colon.

Good friday

meþ! In burnt-offerings, and sacrifices for sin thou hast had no pleasure! Then said I, Lo, I come (in the volume of the book it is written of me) to doþ thy will, O God. Above, when heþ said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therin, which are offered by the law: Then said heþ, lo, I come to doþ thy will, O God. He taketh away the first, that heþ may establish the second. By the which will weþ are santified through the offering of the body of Jesus Christ once for all. And every Priest standeth daily ministring, and offering often times the same sacrifices which can never take away sinns. But this man after heþ had offered one sacrifice for sinns, for ever sat downþ on the right hand of God, from henceforth expecting till his enemies beþ made his footstool. ffor by one offering heþ hath perfected for ever them that are sanctified: Whereof the holy Ghost alsoþ is a witness to us : ffor after that hee had said before, This is the Covenant that I will make with

them

146

them after those days, saith the Lord, I will put my lawns into theirþ hearts, and in theirþ minds

-
- l. 2. After "pleasure", a period altered into the colon.
l. 14. In "never", a "u" altered into the "v".
l. 21. In "us", a "v" altered into the "u".
l. 25. The 150th page of the MS. Book commences with the word "them".
l. 25. In "days", an "i" altered into the "y".

Good friday

will I write them; and their sin^s and iniquities will I remember no^e more. Now where remis-
sion of these is, there is no more offering for

sin^s. Hav^eing therfore, brethren, boldness^s to enter into the holiest by the bloud of Jesus, by a new and living way, which he^e hath consecrated for ^{us}, through the vail, that is to say, his flesh: And hav^eing an high Priest over the house of God; let ^{us} draw near^e with a true heart, in full assurance of faith, hav^eing our hearts sprinkled from an evil^e conscience, and our bodies washed with pure water. Let ^{us} hold fast the profession of our faith without wavering. (for hee is faithfull that promised) And let ^{us} consider one another to provoke ^{us}unto love, and to good works; not forsak^eing the assembling of our selves together, as the manner of some is; but exhorting one anothe^r: and so^e much the more, as ye see the day approaching.

The Gospel.

Pilate therefore tooke Jesus, and scourged him.

S. John. 19. 11.

And the Soldi^{ers}ers platted a Crowne of thornes, and put it ^{on} his head, and they put on him a

**Error—it
sh^d be 19. 1.
W.D**

- l. 4. In "Hav^eing", a "u" altered into the "v".
- l. 7. In "us", a "v" altered into the "u".
- l. 8. In "having", a "u" altered into the "v".
- l. 9. In "us", a "v" altered into the "u".
- l. 9. In "near^e", an "e" altered into the "a".
- l. 10. In "having", a "u" altered into the "v".
- l. 12. In "us", a "v" altered into the "u".
- l. 15. In "us", a "v" altered into the "u".
- l. 16. In "unto", a "v" altered into the "u".
- l. 17. In "selves", a "u" altered into the "v".

Good friday

purple robe, and said, Hail King of the Jew^s:
 And they smote him with their hands. Pilate
 therefore went forth again, and saith ^unto them,
 behold, I bring him forth to you, that ye may
 know that I finde no fault in him. Then came
 Jesus forth; wearing the crown^e of thorn^s, and
 the purple robe. And Pilate saith ^unto them,
 Behold the man. When the chief Priests there-
 fore, and officer^e saw him, they cryed out,
 saying, Crucifie him,

11
 147

Crucifie

Crucifie him. Pilate saith ^unto them, take ye
 him and crucifie him: for I finde no fault in
 him. The Jew^s answered him, wee ha^{ve} a law,
 and by our law, he^e ought to dⁱe, because he^e
 made himselfe the son of God. When Pilate
 therefore heard that saying, he^e was the more
 afraid; and went again into the Judgment hall,
 and saith ^unto Jesus, whence art thou? But
 Jesus gave him no Answer. Then saith Pilate
^unto him, Speakest thou not ^unto me? knowest
 thou not that I ha^{ve} power to crucifie thee, and
 ha^{ve} power to release thee? Jesus answered,

-
1. 3. In "unto", a "v" altered into the "u".
 1. 4. "ye" blotted but legible.
 1. 7. In "unto", a "v" altered into the "u".
 1. 12. The 151st page of the MS. Book commences with the word "Crucifie".
 1. 12. In "unto", a "v" altered into the "u".
 1. 14. In "have", a "u" altered into the "v".
 1. 19. In "unto", a "v" altered into the "u".
 1. 21. In "unto", a "v" altered into the "u".
 1. 22. In "have", a "u" altered into the "v".
 1. 23. In "have", a "u" altered into the "v".

Good friday

thou couldest have no power a^{ll} against me,
except it were given thee from above: therefore
he^ſ that delivered me^ſ uⁿto thee hath the
greater ſin. And from thenceforth Pilate ſought
to releaſe him: but the Jew^s cryed out, ſaying,
If thou let this man go^ſ, thou art not Ceſars
friend: whoſoever maketh himſelf^e a King,
ſpeaketh againſt Ceſar. When Pilate therefore
heard that ſaying, he^ſ brought Jeſus forth, and
ſate down^e in the Judgment ſeat^ſ, in a place
that is called the pavement, but in the Hebrew,
Gabbatha. And it was the preparation of the
paſſover, and about the ſixth hour: and he^ſ
ſaith uⁿto the Jew^s, behold your king. But
they cried out away with him, away with him,
crucifie him. Pilate ſaith uⁿto them, ſhall I
crucifie your king? The chief Priests answered,
we^e have no King but Ceſar. Then hee deli-
vered he^ſ him ther^efore uⁿto them to be^e cruci-
fied: And they took^e Jeſus and led him away.
And hee bearing his croſſe^e, went forth into a

1. 1. In "have", a "u" altered into the "v".
1. 3. In "unto", a "v" altered into the "u".
1. 5. In "cryed", an "i" altered into the "y".
1. 14. In "unto", a "v" altered into the "u".
1. 16. In "unto", a "v" altered into the "u".
1. 17. In "chief", "ei" altered into the "ie".
1. 18. In "have", a "u" altered into the "v".
1. 19. In "unto", a "v" altered into the "u".

U. Pr.

Q. Pr.

1. 6. Cæſar's.
1. 8. Cæſar.
1. 10. ſat.
1. 18. Cæſar.

1. 10. ſat.

Good friday

place called the place of a s^ekull, which is called in the hebrew, Golgotha[^]: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the Cross[¶]. And the

148

Writ[¶]ing was, Jesus of Nazareth the King of the Jew[¶]s This title then read many of the Jew[¶]s; for the place where Jesus was crucified was nigh to the Cit[¶]y: and it was written in hebrew, and greek, and latine. Then said the chief[¶] Priests of the Jew[¶]s to Pilate, write not, the King of the Jews; but that he[¶] said, I am the King of the Jew[¶]s. Pilate answered, what I have written, I have written. Then the Sold^uiers, when they had crucified Jesus, took his garments, (and made four^u parts, to every soldier a part) and also his coat: now the coat[^] was without seam, woven from the top throughout. They said therfore among themselves, let ^eus not rend it, but cast lots[^] for it, whose it shall be[¶]; that

-
- l. 7. The 151st page of the MS. Book has no catch-word.
 l. 8. The 152nd page of the MS. Book commences with the word "Writ[¶]ing".
 l. 14. After "Jews", a comma altered into the semicolon.
 l. 16. In each "have", a "u" altered into the "v".
 l. 21. In "us", a "v" altered into the "u".
-

U. Pr.
 l. 18. Parentheses omitted.
 (252)

Q. Pr.
 l. 18. Parentheses omitted.

Good friday

the Scripture might bee fulfilled, which saith, they parted my raiment among them, and for my vesture they did cast lots. These things ^e therefore the ^u Soldiers did. Now there stood by the cross[^] of Jesus, his mother and his mothers sister, Mary, the wife of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother, and the disciple standing by, whom he^e loved, he^e saith **u**nto his mother, Woman, behold thy son. Then saith he^e to the disciple, behold thy mother. And from that hour^e that disciple took^e her vnto his own^e home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be^e fulfilled, saith, I thirst. Now there was set a vesse[^] full of vineger: and they filled a sponge with vineger, and put it **u**pon hyssop, and put it to his mouth. When Jesus therefore had received the vineger, he^e said, it is finished! And he^e bowed his head, and gave **u**p the Ghost. The Jew[^]s

therefore

149/

therefore because it was the preparation, that the

1. 9. In "unto", a "v" altered into the "u".
1. 17. In "upon", a "v" altered into the "u".
1. 17. In "hyssop", an "i" altered into the "y".
1. 20. In "up", a "v" altered into the "u".
1. 23. The 153rd page of the MS. Book commences with the word "therefore".

U. Pr.

1. 7. Magdalene.

Q. Pr.

1. 7. Magdalene.

Good friday

bodies should not remain^e upon the cross^e upon the Sabbath-day (for that Sabbath-day was an high day) besought Pilate that their^e leggs might be broken, and that they might be^e taken away. Then came the Soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he^e was dead already, they brake not his leggs. But one of the Soldiers with a spear pierced his side, and forthwith came there out blood and water. And he^e that saw it bare record, and his record is true: And he^e knoweth that he^e saith true, that ye might believe. ffor these things were done that the scripture should bee fulfilled, A bone of him shall not bee broken: And again, another scripture saith, they shall look on him, whom they pierced.

Easter Even

The Collect.

Grant, O Lord, that as we are baptized into the death of thy blessed son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death we

-
- l. 1. In "upon", a "v" altered into the "u".
l. 11. In "blood", an "o" altered into the "u".
l. 12. After "true", a period altered into the colon.
l. 14. In "believe", a "u" altered into the "v".
l. 23. After "Christ", a comma altered into the semicolon.

Easter Even

may passē to our joyfull resurrection, for his merits, who dyed, and was buried, and rose again for **us**, thy son Jesus Christ our Lord. Amen.

The Epistle.

It is better, if the will of God beē so, that ye ^{S. j. Pet: 3. 17.} suffer for well-doing, then for evil doing. ffor Christ also hath once suffered for sin^s, the just for the unjust; (that heē might

bring **150/**

bring **us** to God, being put to death in the flesh, but quickened by the spirit: By which alsoē heē went and preached **unto** the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the daies of Noah, while the Ark was a prepareing; wherein few, that is, eight soul^s, were saved by water. The like figure where**unto**, even Baptism, doth also now save **us**, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and **is**

-
- l. 3. In "us", a "v" altered into the "u".
 - l. 6. "lt" written in an engrossing character.
 - l. 9. In "unjust", a "v" altered into the "u".
 - l. 11. The 154th page of the MS. Book commences with the word "bring".
 - l. 11. In "us", a "v" altered into the "u".
 - l. 13. In "unto", a "v" altered into the "u".
 - l. 13. After "prison", a comma altered into the semicolon.
 - l. 17. In "saved", a "u" altered into the "v".
 - l. 18. In "whereunto", a "v" altered into the "u".
 - l. 19. In "save", a "u" altered into the "v".
 - l. 19. In "us", a "v" altered into the "u".
 - l. 22. In "into", the "n" blotted, but legible.

Easter Even

on the right hand of God, Angels, and authorities, and powers being made subject **unto** him.

The Gospel.

S. Mat. 27.
57.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus Disciple. He went to Pilate and be^held the body of Jesus. Then Pilate co^mmanded the body to be^g delivered. And when Joseph had taken the body, he^h wrapped it in a clean^l lin^en-cloth, and laid it in his ownⁿ new tomb, which he^h had hewn out in the rock; And he^g rolled a great stone to the dor^e of the Sepulchre, and departed. And there[^] was Mary Magdalene, and the other Mary, sittⁱng over against the Sepulchre. Now the next day that followed the day of the p^paration, the chief Priests and Pharisees came together **unto** Pilate, saying, Sir, we^g remember that that deceiver said, while he^g was yet alive, After three daies I will rise again^g. Co^maund therefore that the sepulchre be^g made sure **untill** the third day, lest his disciples

151 /

come by

by night and steal^g him away, and say **unto** the

1. 2. In "unto", a "v" altered into the "u".

1. 17. In "unto", a "v" altered into the "u".

1. 21. In "untill", a "v" altered into the "u".

1. 24. The 155th page of the MS. Book commences with the words "**by** night", omitting the catch-word "come".

1. 24. In "unto", a "v" altered into the "u".

Easter Even

people, hee is risen from the dead: so the last
errour shall be worse than the first. Pilate said
unto them, Ye have a watch, go your way,
make it as sure as you can. so they went
and made the Sepulchre sure, sealing the stone,
and setting a watch.

Easter Day.

A morning Prayer, in stead of the Psalm,
O Come Let us, &c. These Anthems shall
be sung or said.

Christ our passover is sacrificed for us: there-
fore let us keep the feast. Not with the old
leaven, neither with the leaven of malice and
wickedness: but with the unleavened bread of
sincerity and truth.

j Cor. 5. 7.

n.b. it sh^d be
i. Cor. 5. 7. S.
W.D

Christ being raised from the dead dyeth no
more: death hath no more dominion over him.

Rom. 6. 9.

9. 10. 11.
W.D

For in that he dyed, he dyed unto sin once:
but in that he liveth, he liveth unto God.
Likewise reckon ye also your selves to be dead

-
1. 2. In "than", an "e" altered into the "a".
1. 3. In "unto", a "v" altered into the "u".
1. 3. In "have", a "u" altered into the "v".
1. 11. In "us", a "v" altered into the "u".
1. 12. In "us", a "v" altered into the "u".
1. 14. In "unleavened", a "v" altered into the "u".
1. 18. In "unto", a "v" altered into the "u".
1. 18. After "once", a semicolon altered into the colon.
1. 19. In "unto", a "v" altered into the "u".
-

U. Pr.

1. 9. let us sing, &c.

Q. Pr.

1. 4. as sure as ye can.
1. 9. let us sing, &c.

Easter Day

indeed ~~unto~~ sin[!]; but alive vnto God through
Jesus Christ our Lord.

.j. Cor. 15. 20.

20. 21. 22
W.D.

Christ is risen from the dead; and become the
first fruits of them that slept. ffor since by man
came death; by man came alsoⁱ the resurrection
of the dead. ffor as in Adam all dⁱye: even so in
Christ shall all be^e made alive.

Glory be^e to the father, and to the
~~holy Ghost~~ Son[!]; and to the holy Ghost;

Answer

As it was in the begiⁿing, is now
and ever shall be^e: world without end.
Amen.

The 152

The Collect.

Almighty God, who through thine only be-
gotten son Jesus Christ, hast overcome death, and
opened vnto ~~us~~ the gate of everlasting life; We[!]
humbly beseech thee, that as by thy speciall
grace preventing ~~us~~, thou do[!]st put into our
minds good desires; so^e by thy continual help^e

-
- l. 1. In "unto", a "v" altered into the "u".
l. 1. In "alive", a "u" altered into the "v".
l. 6. In "even", a "u" altered into the "v".
l. 7. In "alive", a "u" altered into the "v".
l. 15. The 156th page of the MS. Book commences with the words "The Collect."
l. 18. In "us", a "v" altered into the "u".
l. 20. In "us", a "v" altered into the "u".
l. 21. After "desires", a comma altered into the semicolon.

U. Pr.

l. 10. Omitted.
(258)

Q. Pr.

l. 10. Omitted.

Easter Day

wee may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

The Epistle.

If ye then bee risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: for ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. for which things sake the wrath of God cometh on the Children of disobedience. In the which ye also walked sometime when ye lived in them. Col. 3. 1.

The Gospel.

The first day of the week cometh Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then shee runneth and cometh to Simon Peter, and to the other disciple S. Joh. 20. 1.

-
1. 3. In "ever", a "u" altered into the "v".
1. 6. "If ye" written in an engrossing character.
1. 14. In "upon", a "v" altered into the "u".
1. 22. In "unto", a "v" altered into the "u".
-

U. Pr.

1. 22. Magdalene.

Q. Pr.

1. 22. Magdalene.

Easter Day

whom Jesus loved, and saith **u**nto them, They
have taken away the Lord out of the Sepulchre,
and we know not where they have laid him.
Peter therfore went

153

forth,

forth, and that other disciple, and came to the
Sepulchre. Soe they ran both together, and the
other disciple did out-run Peter, and came first
to the Sepulchre; and hee stooping down, and
looking in, saw the lin^een-clo^aths lying, yet hee
went hee not in. Then cometh Simon Peter
following him, and went into the Sepulchre, and
seeth the linⁱen-clo^aths lye; and the napkin
that was about his head, not lying with the
lin^een clo^aths, but wrapped together in a place
by it selfe. Then went in also that other
disciple which came first to the Sepulchre, and
he saw and believed. ffor as yet they knew not
the Scripture, that hee must rise againe from the
dead. Then the disciples went away againe
unto their owne home.

Munday in Easter week.

The Collect.

Almighty God, who through thy only be-

-
1. 1. In "unto", a "v" altered into the "u".
 1. 2. In "have", a "u" altered into the "v".
 1. 3. In "have", a "u" altered into the "v".
 1. 6. The 157th page of the MS. Book commences with the word "forth".
 1. 12. In "following", the "w" written upon an erasure.
 1. 13. In "seeth", the "th" written upon an erasure.
 1. 13. After "lye", a comma altered into the semicolon.
 1. 21. In "unto", a "v" altered into the "u".

Easter Munday

gotten son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou doest put into our minds good desires, so by thy continuall help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost ever one God, world without end. Amen.

for the Epistle.

Peter opened his mouth, and said, of a truth I Acts. 10. 34. perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted

with 154

with him. The word which God sent unto the Children of Israel, preaching peace by Jesus Christ (he is Lord of all) that word (I say) you know, which was published throughout all Judea, and began from Galilee, after the Baptisme which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and

-
- l. 2. In "unto", a "v" altered into the "u".
l. 2. In "us", a "v" altered into the "u".
l. 4. In "us", a "v" altered into the "u".
l. 12. After "persons", a comma altered into the semicolon.
l. 16. The 158th page of the MS. Book commences with the words "with him."
l. 16. In "unto", a "v" altered into the "u".
-

U. Pr.

- l. 4. dost.
l. 19. ye know.
l. 20. Judæa.

Q. Pr.

- l. 4. dost.
l. 19. ye know.

Easter Munday

healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commaunded us to preach unto the people, and to testifie that it is he who was ordained of God, to be the judge of quick and dead. To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sinns.

The Gospel.

S. Luk. 24. 13. Behold two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not

-
- l. 5. In "up", a "v" altered into the "u".
l. 7. In "unto", a "v" altered into the "u".
l. 8. In "us", a "v" altered into the "u".
l. 10. In "us", a "v" altered into the "u".
l. 10. In "unto", a "v" altered into the "u".
l. 23. In "near", an "e" altered into the "a".
-

U. Pr.

l. 9. rose.

Q. Pr.

l. 9. rose.

Easter Munday

know him. And he said unto them, what manner of

155

communications

communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these daies? And he said unto them, What things? And they said unto him, concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief Priests, and our Rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us

-
- 1. 1. In "unto", a "v" altered into the "u".
 - 1. 4. The 159th page of the MS. Book commences with the word "communications".
 - 1. 4. In "have", a "u" altered into the "v".
 - 1. 6. In "answering", "ed" altered into "ing".
 - 1. 7. In "unto", a "v" altered into the "u".
 - 1. 10. In "unto", a "v" altered into the "u".
 - 1. 10. In "things", a letter which is undistinguishable altered into the "g".
 - 1. 11. In "unto", a "v" altered into the "u".
 - 1. 16. In "have", a "u" altered into the "v".
 - 1. 17. In "have", a "u" altered into the "v".
 - 1. 20. In "us", a "v" altered into the "u".
-

U. Pr.

- 1. 17. which should have redeemed.
- 1. 18. and besides.

Q. Pr.

- 1. 17. which should have redeemed.
- 1. 18. and besides.

Easter Munday

astonished, who were early at the Sepulchre;

when

and they found not his body, they came, saying,

also

that they ~~also~~ had seen a vision of Angels, which said that he was alive. And certain of them who were with us, went to the Sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fooles, and slow of heart to believe all that the Prophets have spoken: ought not

these

Christ to have suffered things, and to enter into his glory? And beginning at Moses, and all the Prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village, whether they went; and he made as though he would have gone further. But they constrained him, saying, abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sat

- 1. 1. After "Sepulchre", a comma altered into the semicolon.
- 1. 5. In "us", a "v" altered into the "u".
- 1. 6. After "said", a comma altered into the semicolon.
- 1. 7. In "unto", a "v" altered into the "u".
- 1. 9. In "have", a "u" altered into the "v".
- 1. 10. In "have", a "u" altered into the "v".
- 1. 12. In "unto", a "v" altered into the "u".
- 1. 14. In "unto", a "v" altered into the "u".
- 1. 15. After "went", a comma altered into the semicolon.
- 1. 16. In "have", a "u" altered into the "v".
- 1. 17. In "us", a "v" altered into the "u".

U. Pr.

- 1. 1. which were early.
- 1. 5. which were with us.
- 1. 14. whither.

(264)

Q. Pr.

- 1. 1. which were early.
- 1. 5. which were with us.
- 1. 14. whither.

Easter Munday

at meat heȝ took bread, and blessed it, and
brake, and gave to them. And theirȝ eyes

were **156**

were opened, and they knew him, and he
vanished out of theirȝ sight. And they said one
to another, Did not our heart burn within **us**;
while he talked with **us** by the way, and while
heȝ opened to **us** the scriptures? And they rose
up the same hourȝ, and ret**ur**ned to Jerusalem,
and found the cleȝven gathered together, and
them that were with them, saying, the Lord is
risen indeed, and hath appeared to Simon. And
they told what things were done in the way,
and how heȝ was known of them in breaking of
bread.

Tuesday in Easter weekȝ.

The Collect.

Almighty God, who through thy only begot-
ten son Jesus Christ hast overcome death, and
opened **unto** **us** the gate of everlasting life;
Weȝ humbly beseech theȝ, that as by thy speciall

1. 4. The 160th page of the MS. Book commences with the word "were".
1. 4. "he" written upon an erasure.
1. 6. In "to", the "o" written upon an erasure.
1. 6. In "us", a "v" altered into the "u".
1. 6. After "us", a comma altered into the semicolon.
1. 7. In "us", a "v" altered into the "u".
1. 8. In "us", a "v" altered into the "u".
1. 9. In "up", a "v" altered into the "u".
1. 20. In "unto", a "v" altered into the "u".
1. 20. In "us", a "v" altered into the "u".
1. 20. After "life", a comma altered into the semicolon.

U. Pr.

1. 1. at meat with them.

Q. Pr.

1. 1. at meat with them.

T

(265)

Easter Tuesday

grace preventing **us**, thou doest put into our minds good desires, so^e by thy continuall helpe we^e may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God world without end. Amen.

for the Epistle.

Acts. 13. 26. **Men**, and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. **f**for they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every

157

Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he^e should be^e slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a Sepulchre. But God raised him from the dead: And he^e was seen many daies of them which came **u**p with him from ~~him~~ Galilee to Jerusalem, who are his

-
- l. 1. In "us", a "v" altered into the "u".
l. 10. In "salvation", a "u" altered into the "v".
l. 14. The 160th page of the MS. Book has no catch-word.
l. 15. The 161st page of the MS. Book commences with the word "Sabbath".
l. 15. In "have", a "u" altered into the "v".
l. 22. In "up", a "v" altered into the "u".
-

U. Pr.

l. 1. dost.

(266)

Q. Pr.

l. 1. dost.

Easter Tuesday

witnesses **u**nto the people. And we^e declare **u**nto you glad tidings, how that the promise which was made vnto the fathers, **G**od hath fulfilled the same vnto **us**, their children, in that he^e hath raised **u**p Jesus again, as it is also written in the second psalm, Thou art my son, this day haue I begotten thee. And as concerning that he^e raised him **u**p from the dead, now no more to ret^urn to corruption, he^e said on this wise, I will give you the sure mercies of David. Wherefore he^e saith also^e in another Psalm^e, Thou shalt not suffer thine holy one to see corruption. ffor David after he^e had served his own generation by the will of God, fell on sleep, and was laid **u**nto his fathers, and saw corruption. But he^e whom **G**od raised again, saw no corruption: Be^e it known^e **u**nto you therefore, men, and brethren, that through this man is preached **u**nto you the forgiv^eness^e of sins: And by him all that beleive are [^]justified from all things, from which ye could not be^e justified by the law of **M**oses. Beware therefore, lest that come **u**pon you, which is spoken of in

-
1. 1. In "unto", a "v" altered into the "u".
 1. 2. In "unto", a "v" altered into the "u".
 1. 4. In "us", a "v" altered into the "u".
 1. 5. In "up", a "v" altered into the "u".
 1. 7. In "have", a "u" altered into the "v".
 1. 8. In "up", a "v" altered into the "u".
 1. 9. In "return", an "o" altered into the "u".
 1. 15. In "unto", a "v" altered into the "u".
 1. 17. In "unto", a "v" altered into the "u".
 1. 19. In "unto", a "v" altered into the "u".
 1. 23. In "upon", a "v" altered into the "u".

Easter Tuesday

the Prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your daies, a work which you shall in no wise believe, though a man declare it **u**nto you.

158

The Gospel.

S: Luk. 24.
36.

Jesus himselfe stood in the midst of them, and saith **u**nto them, Peace bee **u**nto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And hee said **u**nto them, why are ye troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when hee had thus spoken, hee shewed them his hands and his feet. And while they yet believed not for joy, **and** ^{hee} ~~hee~~ wondred, **and** said **u**nto them, have ye here any meat? And they gave him a **pie**ce of a broiled fish, and of an hony-comb. And hee took it, and did eat before them. And hee said **u**nto them, These are the words which I spake **u**nto you, while I was yet with you, that

-
1. 4. In "unto", a "v" altered into the "u".
 1. 5. The 161st page of the MS. Book has no catch-word.
 1. 6. The 162nd page of the MS. Book commences with the words "The Gospel."
 1. 8. In each "unto", a "v" altered into the "u".
 1. 11. In "unto", a "v" altered into the "u".
 1. 14. After "see", a comma altered into the semicolon.
 1. 15. In "have", a "u" altered into the "v".
 1. 18. In "unto", a "v" altered into the "u".
 1. 18. In "have", a "u" altered into the "v".
 1. 22. In "unto", a "v" altered into the "u".
 1. 23. In "unto", a "v" altered into the "u".

Easter Tuesday

all things must be fulfilled which were written in the law of Moses and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

Almighty father, who hast given thine only son, to dye for our sinns, and to raise rise againe for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy son Jesus Christ our Lord. Amen.

159

The Epistle

Whatsoever is borne of God overcometh the world; And this is the victory that overcometh ^{j. S. John. 5.} ^{.4.}

ll. 4, 5. In "understand", a "v" altered into the "u".

l. 5. In "unto", a "v" altered into the "u".

l. 15. "for our" written upon an erasure.

l. 16. After "justification", a comma altered into the semicolon.

l. 16. In "us", a "v" altered into the "u".

l. 21. The 162nd page of the MS. Book has no catch-word.

l. 22. The 163rd page of the MS. Book commences with the words "The Epistle".

Easter Sunday. j.

the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: And it is the Spirit that beareth Witness, because the Spirit is truth. For there are three that bear record in heaven, the father, the word, and the holy Ghost, and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: And these three agree in one. If we receive the witness of men, the witness of God is greater. for this is the witness of God, which he hath testified of his son. He that believeth on the son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his son. And this is the record, that God hath given to us eternall life; And this life is in his son. He that hath the son hath life, and he that hath not the son hath not life.

The Gospel.

S. Job. 20. 19. The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the

1. 20. In "us", a "v" altered into the "u".

1. 20. After "life", a comma altered into the semicolon.

Easter Sunday. j.

Jewes, came Jesus and stood in the midst, and saith **u**nto them, Peace be^e vnto you. And when he^e had so said, he^e shewed **u**nto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again,

peace **160**

Peace be^e **u**nto you: As my father hath sent me^e, even so^e send I you. And when he^e had said this, he^e breathed on them and saith **u**nto them, Recieve ye the holy Ghost. whos^e soever sin^s ye remi^t, they are remitted **u**nto them; and whosoever sin^s ye retaine, they are retained.

The second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only son to be^e **u**nto **us** both a sacrifice for sin, and also an ensample of Godly life; give **us** grace that we^e may always most thankfully receive that his inestimable benifit, and also daily endeavour our selves to follow the blessed step^s

-
1. 2. In "unto", a "v" altered into the "u".
 1. 3. In "unto", a "v" altered into the "u".
 1. 8. The 164th page of the MS. Book commences with the word "Peace".
 1. 8. In "unto", a "v" altered into the "u".
 1. 10. In "unto", a "v" altered into the "u".
 1. 12. In "unto", a "v" altered into the "u".
 1. 18. In "unto", a "v" altered into the "u".
 1. 18. In "us", a "v" altered into the "u".
 1. 19. After "life", a comma altered into the semicolon.
 1. 19. In "us", a "v" altered into the "u".
 1. 20. In "always", "ie" altered into the "y".
 1. 21. "benifit", sic orig.
 1. 22. In "selves", a "u" altered into the "v".

Easter Sunday. ij.

of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle

1 S. Pet. 2. 19. **This** is thankworthy, if a man for conscience toward God endure grief suffering wrongfully. for what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye doe well, and suffer for it, ye take it patiently; this is acceptable with God. **f**or even hereunto were ye called: because Christ also suffered for **us**, leaving **us** an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he^e was reviled, reviled not again; when he^e suffered, he^e threatened not; but committed himselfe to him that judgeth righteously: who his owne selfe bare our sins in his owne body on the tree, that we being dead to sinnes should live unto righteousness; by whose stripes ye were healed. **f**for ye were as sheep going astray; but ^{now} ~~now~~ are [^] returned unto the shepherd, and Bishop of **y**our soules.

161

The Gospel.

S. Joh. 10. 11. **J**esus said I am the good shepherd: the good

-
1. 10. In "hereunto", a "v" altered into the "u".
1. 11. In each "us", a "v" altered into the "u".
1. 15. After "not", a comma altered into the semicolon.
1. 18. In "live", a "u" altered into the "v".
1. 21. In "unto", a "v" altered into the "u".
1. 23. The 164th page of the MS. Book has no catch-word.
1. 24. The 165th page of the MS. Book commences with the words "The Gospel."
1. 24. After "shepherd", a period altered into the colon.

Easter Sunday. ij.

shepherd giveth his life for the sheep. But hee that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolfe coming, and leaveth the sheep, and fleeth; and the wolfe catcheth them, and scattereth the sheep. The hireling fleeth, because hee is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the father knoweth me, even so know I the father: And I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall bee one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that bee in errour the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs Religion that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

-
- l. 11. In "have", a "u" altered into the "v".
l. 13. After "voice", a comma altered into the semicolon.
l. 19. In "return", an "o" altered into the "u".
l. 20. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

l. 15. THIRD SUNDAY AFTER EASTER,

(273)

Easter Sunday. iij

The Epistle.

j. S. Pet. 2. 11. Dearly beloved, I beseech you as strangers and Pilgrims abstain from fleshly lusts, which war against the soule; haueing your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in

the 162

the day of visitation. Submit yourselves to every ordinance of man for the Lords sake, whether it be to the King, as supream; or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that doe well. ffor soe is the will of God, that with wel-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousnesse; but as the servants of God. Honour all men. Love the brotherhood. ffeare God. Honour the King.

The Gospel.

S. Joh. 16. 16 Jesus said to his disciples, a little while and ye shall not see mee; and again, a little while and

-
1. 4. In "haueing", a "u" altered into the "v".
 1. 10. The 166th page of the MS. Book commences with the words "the day".
 1. 10. In "yourselves", a "u" altered into the "v".
 1. 12. After "supream", a comma altered into the semicolon.
 1. 13. In "unto", a "v" altered into the "u".
 1. 18. In "using", a "v" altered into the "u".

Easter Sunday. iij

ye shall see me, because I go to the father. Then said some of his disciples among themselves, what is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and because I go to the father? They said therefore, what is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, do ye enquire among yourselves, of that I said, A little while, and ye shall not see me; and again, a little while and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowfull, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the Child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

163

The

12

-
- 11. 2, 3. In "themselves", a "u" altered into the "v".
 - 1. 3. In "unto", a "v" altered into the "u".
 - 1. 3. In "us", a "v" altered into the "u".
 - 1. 9. In "unto", a "v" altered into the "u".
 - 1. 10. In "yourselves", a "u" altered into the "v".
 - 1. 12. In "again", the "ai" written upon an erasure.
 - 1. 13. In "verily", the "ily" written upon an erasure.
 - 1. 13. After the second "verily", a blot, as if to obliterate a point.
 - 1. 13. In "unto", a "v" altered into the "u".
 - 1. 14. In "the", the "he" written upon an erasure.
 - 1. 18. After "come", a period altered into the colon.
 - 1. 21. In "have", a "u" altered into the "v".

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinfull men; Grant unto thy pople, that they may love the thing which thou comādest, and desire that which thou doest promise, that so among the sundry, and manifold changes of the world, our hearts may surely there be fixed, where true joyes are to be found, through Jcsus Christ our Lord. Amen.

The Epistle.

S. Jam. j. 17. Every good gift, and every perfect gift is from above, and cometh downe from the father of lights, with whom is no variableness, neither shadow of turning. Of his owne will begat hee us with the word of truth, that wee should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay a part all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

-
- l. 1. The 167th page of the MS. Book commences with the words "The fourth".
l. 4. In "unruly", a "v" altered into the "u".
l. 5. In "unto", a "v" altered into the "u".
l. 17. In "us", a "v" altered into the "u".
l. 25. In "save", a "u" altered into the "v".
-

The fourth Sunday after Easter.

The Gospel.

Jesus said **u**nto his disciples, Now I go my way to him that sent me, And none of you asketh me, Whether goest thou? But because I have said these things **u**nto you sorrow hath filled your heart. Nevertheless, I tell you the truth, It is expedient for you that I go away: for if I go not away, the comforter will not come **u**nto you; but if I depart, I will send him **u**nto you. And when he is come, he will reprove the world of sin, and of righteousness, and of Judgment: of sin; because they believe not on me: of righteousness; because I go to my father,

161

ffather, and ye see me no more: of Judgment; because the Prince of this world is judged. I have yet many things to say **u**nto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself,

-
1. 2. In "unto", a "v" altered into the "u".
1. 5. In "have", a "u" altered into the "v".
1. 5. In "unto", a "v" altered into the "u".
1. 9. In each "unto", a "v" altered into the "u".
1. 15. The 168th page of the MS. Book commences with the word "ffather".
1. 15. After "more", a period altered into the colon.
1. 15. After "Judgment", a comma altered into the semicolon.
1. 17. In "have", a "u" altered into the "v".
1. 17. In "unto", a "v" altered into the "u".
-

U. Pr.

1. 4. Whither.

Q. Pr.

1. 4. Whither.

Easter Sunday. v.

but whatsoever heȝ shall hear, that shall heȝ speak, and heȝ will shew you things to come. Heȝ shall glorifie meȝ: for heȝ shall receive of mine, and shall shew it unto you. All things that the ffather hath, are mine: Therefore said I, that heȝ shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration weȝ may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle.

S. Jam. j. 22. Beȝ ye doers of the word, and not hearers only, deceiving your own selves. ff for if any beȝ a hearer of the word and not a doer, heȝ is like unto a man beholding his natural face in a glassȝ. ff for heȝ beholdeth himselfe, and goeth his way, and streightway forgetteth what manner

-
- l. 1. In "whatsoever", a "u" altered into the "v".
l. 4. In "unto", a "v" altered into the "u".
l. 7. In "unto", a "v" altered into the "u".
l. 11. In "us", a "v" altered into the "u".
l. 18. In "selves", a "u" altered into the "v".
l. 20. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

l. 8. FIFTH SUNDAY AFTER EASTER.

Easter Sunday. v.

of man heȝ was. But whoso looketh into the perfect law of liberty, and continueth therein; heȝ being not a forgetful hearer, but a doer of the worke, this man shall be blessed in his deed. If any man among you seemȝ to beȝ religious, and bridleth not his tongue, but deceiveth his ownȝ heart, this mans religion is vaineȝ. Pure religion, and undefiled before God, and the father, is this; To visit the fatherlesȝ and widlowes in their affliction, and to keep himself unspotted from the world.

The 167

The Gospel.

Verily, verily I say unto you, Whatsoever ye shall ask the father in my name, heȝ will give it you. Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may beȝ full. These things have I spoken unto you in proverbs: the time cometh when I shall

S. John. 16. 23.

-
1. 8. In "undefiled", a "v" altered into the "u".
 1. 8. After "God", a blot, as if to obliterate a point.
 1. 9. After "this", a comma altered into the semicolon.
 1. 11. In "unspotted", a "v" altered into the "u".
 1. 12. The tape which annexed the MS. to the Transmiss has removed the middle letter of the catch-word.
 1. 12 (margin). "167". So in the MS., "165" and "166" being omitted.
 1. 13. The 169th page of the MS. Book commences with the words "The Gospel."
 1. 14. In "unto", a "v" altered into the "u".
 1. 16. In "have", a "u" altered into the "v".
 1. 18. In "have", a "u" altered into the "v".
 1. 18. In "unto", a "v" altered into the "u".
 1. 19. In "proverbs", a "P" partly defaced, and the "p" written on it in darker ink.
-

U. Pr.

Q. Pr.

1. 19. but the time cometh.

Easter Sunday. v.

no more speak **u**nto you in **p**roverbs, but I shall shew you plain^lly of the **f**father. At that day ye shall ask^e in my name! And I say not **u**nto you, that I will pray the **f**father for you; for the **f**father himself ^l loveth you, because ye have loved me, and have believed that I came out from **G**od. I came forth from the **f**father, and am come into the world: Again, I leave the world, and go^l to the **f**father. His **d**isciples said **u**nto him; Lo, now speakest thou plainly, and speakest no **p**roverb. Now are we^e sure that thou knowest all things, and needest not that any man should ask^l thee! by this we^e believe that thou camest forth from **G**od. Jesus answered them, Doe^e ye now believe? behold, the hour cometh, yea, is now come, that ye shall be^l scattered every man to his own, and shall leave^e me alone: And yet I am not alone, because the **f**father is with me^l. These things I have spoken **u**nto you, that in me ye might have peace. In the world ye shall have tribulation; but be^e of good cheer, I have overcome the world.

-
- 1. 1. In "unto", a "v" altered into the "u".
 - 1. 1. In "**p**roverbs", a "P" partly defaced, and the "**p**" written on it in darker ink.
 - 1. 3. In "unto", a "v" altered into the "u".
 - 1. 5. In "have", a "u" altered into the "v".
 - 1. 6. In "have", a "u" altered into the "v".
 - 1. 10. In "unto", a "v" altered into the "u".
 - 1. 11. In "**p**roverb", a "P" partly defaced, and the "**p**" written on it in darker ink.
 - 1. 13. After "thee", a period altered into the colon.
 - 1. 20. In "have", a "u" altered into the "v".
 - 1. 20. In "unto", a "v" altered into the "u".
 - 1. 21. In "have", a "u" altered into the "v".
 - 1. 22. In each "have", a "u" altered into the "v".

Ascension Day

The Ascension Day.

The Collect.

Grant, weſe beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen.

for 168

for the Epistle.

The former treatise have I made, O Theophilus, Acts. 1. 1. of all that Jesus began both to do and teach, untill the day in which he was taken up, after that heſe through the holy Ghost had given comāndments unto the Apostles whom heſe had chosen. To whom also heſe shewed himselfe alive after his passion, by many infallible proofs, being seen of them forty daies, and speaking of the things pertainiſe to the king-

Head-line. In "Day", the "ay" written in an engrossing character.

- l. 5. In "have", a "u" altered into the "v"; and the word itself written upon an erasure.
 - l. 6. After "heavens", a comma altered into the semicolon.
 - l. 11. The 170th page of the MS. Book commences with the words "for the Epistle."
 - l. 12. In "have", a "u" altered into the "v".
 - l. 14. In "untill", a "v" altered into the "u".
 - l. 14. In "up", a "v" altered into the "u".
 - l. 16. In "unto", a "v" altered into the "u".
-

U. Pr.

:

Q. Pr.

1. 1. ASCENSION-DAY.

U

(281)

Ascension Day

dom of God: And being assembled together with them, comānded them that they should not depart from Jerusalem, but wait for the promise of the ffather, which, saith he, ye have heard of me. ffor John truly baptized with water, but ye shall be baptized with the holy Ghost not many days hence. When they therfore were come together, they asked of him, saying, Lord, wilt thou a this time restore againe the Kingdom to Israel? And hee said unto them, It is not for you to know the times, or the seasons, which the ffather hath put in his owne power. But ye shall receive power after that the holy Ghost is come upon you; and ye shall bee witnesses unto mee, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when hee had spoken these things, while they beheld, hee was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as hee went up, behold, two men stood by them in white apparel; which also

-
- l. 4. In "have", a "u" altered into the "v".
 - l. 7. In "days", "ie" altered into the "y".
 - l. 7. "therfore", sic orig.
 - l. 10. In "unto", a "v" altered into the "u".
 - l. 14. In "upon", a "v" altered into a "u".
 - l. 14. A comma altered into the semicolon.
 - l. 15. In "unto", a "v" altered into the "u".
 - l. 16. In "unto", a "v" altered into the "u".
 - l. 16. In "uttermost", a "v" altered into the "u".
 - l. 18. In "up", a "v" altered into the "u".
 - l. 21. In "up", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

Ascension day.

said, ye men of Galilee, why stand ye gaz^{ing}
up into heaven? This same Jesus which is
taken up from you into heaven, shall so come
in like manner, as ye have seen^g him go into
heaven.

169

The

The Gospel.

Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief¹⁴ and hardness of heart, because they believed not them which had seen him after hee was risen. And he¹⁶ said unto them, go ye into all the world, and preach the gospel to every creature. He¹⁶ that believeth and is baptized, shall be¹⁶ saved; but he¹⁶ that believeth not, shall be¹⁶ damned. And these ^{signes} ~~things~~ shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink^g any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them,

1. 2. In "up", a "v" altered into the "u".
1. 3. In "up", a "v" altered into the "u".
1. 4. In "have", a "u" altered into the "v".
1. 7. The 171st page of the MS. Book commences with the words "The Gospel."
1. 8. In "unto", a "v" altered into the "u".
1. 9. In "upbraided", a "v" altered into the "u".
1. 9. In "unbelief", a "v" altered into the "u".
1. 12. In "unto", a "v" altered into the "u".
1. 19. In "up", a "v" altered into the "u".
1. 22. In "unto", a "v" altered into the "u".

Sunday after Ascension day.

he^ſ was reſcued ^up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſignes following.

Sunday after Ascension day.

The Collect :

O God the King of Glory, who haſt exalted thine only ſon Jeſus Chriſt with great triumph ^unto thy ^kingdom in heaven; We^ſ beſeech thee leave ^us not comfortleſſe; but ſend to ^us thine holy-Ghoſt to comfort ^us, and exalt ^us ^unto the ſame place wh^hther our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. Amen.

The Epistle.

j. S Pet. 4. 7. The end of all things is at hand; be^ſ ye therefore ſober, and watch unto prayer. And above all things have fervent

charity

170

-
- l. 1. In "up", a "v" altered into the "u".
l. 10. In "unto", a "v" altered into the "u".
l. 11. In each "us", a "v" altered into the "u".
l. 12. In each "us", a "v" altered into the "u".
l. 13. In "unto", a "v" altered into the "u".
l. 18. After "hand", a comma altered into the ſemicoion.
l. 19. In "prayer", an "i" altered into the "y".
-

U. Pr.

Q. Pr

l. 6. The Sunday after Ascension-day.

(284)

Sunday after Ascension ~~day~~ ~~daye~~

charity among your selves: for charity shall cover the multitude of sin^{ns}. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister let him do^e it, as of the ability which God giveth, that God in all things may be^e glorified through Jesus Christ, to whom bee praise and dominion for ever and ever. Amen.

The Gospel.

When the Comforter is come, whom I will send ^{S. Joh: 15. 26. and part of the 16. chap.} unto you from the ffather, even the Spirit of truth, which proceedeth from the ffather, he^e shall testifie of me^e. And ye also shall bear witness^u, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be^e offended. They shall put you out of the Synag^uog^{es}: yea the time cometh, that whosoever killeth you will think that he^e doth God service. And these things will they

-
1. 1. The 172nd page of the MS. Book commences with the word "charity".
 1. 1. In "selves", a "u" altered into the "v".
 1. 2. In "Use", a "V" altered into the "U".
 1. 14. In "unto", a "v" altered into the "u".
 1. 17. In "have", a "u" altered into the "v".
 1. 18. In "have", a "u" altered into the "v".
 1. 18. In "unto", a "v" altered into the "u".
 1. 20. In "Synag^uog^{es}", an "i" altered into the "y".
-

1. 22. doeth.

U. Pr.

1. 22. doeth.

Q. Pr.

Whitsunday.

do **u**nto you, because they haue not knowne
the **ff**ather, nor me; but these things haue I
told you, that when the time shall come, ye
may remember that I told you of them.

Whitsunday.

The Collect.

God, who as at this time didst teach the hearts
of thy faithfull people by the sending to them
the light of thy holy Spirit; Grant **us** by the
same Spirit to haue a right judgment in all
things, and evermore to rejoyce in his holy
comfort, through the merits of Christ Jesus our
Saviour, who liveth and reigneth with thee, in
the **u**nity of the same Spirit, one God world
without end. Amen.

171

for the Epistle.

Acts. 2. j.

When the day of Pentecost was fully come,
they were all with one accord in one place. And
suddenly there came a sound from heaven, as of
a rushing mighty wind, and it filled all the house
where they were sitting. And there appeared
unto them cloven tongues, like as of fire, and it

-
1. 1. In "unto", a "v" altered into the "u".
 1. 1. In "have", a "u" altered into the "v".
 1. 2. In "have", a "u" altered into the "v".
 1. 7. In "time", a "y" altered into the "i".
 1. 9. In "us", a "v" altered into the "u".
 1. 10. In "have", a "u" altered into the "v".
 1. 14. In "unity", a "v" altered into the "u".
 1. 16. The 172nd page of the MS. Book has no catch-word.
 1. 17. The 173rd page of the MS. Book commences with the words "for the Epistle."
 1. 23. In "unto", a "v" altered into the "u".

Whitsunday.

sat upon each of them: And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jewes, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, behold, are not all these ~~that~~ which speak, Galileans? And how hear we every man in our own tongue wherein we were borne? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphilia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jewes and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel.

Jesus said unto his disciples, If ye love me S. John. 14. 15.

- 1. 1. In "upon", a "v" altered into the "u".
- 1. 3. In "gave", a "u" altered into the "v".
- 1. 4. In "utterance", a "v" altered into the "v".
- 1. 6. In "under", a "v" altered into the "u".
- 1. 16. In "Phrygia", an "i" altered into the "y".
- 1. 17. In "Egypt", an "i" altered into the "y".
- 1. 17. In "Libya", an "i" altered into the "y".
- 1. 17. In "Cyrene", an "i" altered into the "y".
- 1. 22. In "unto", a "v" altered into the "u".

U. Pr.

Q. Pr.

1. 15. Judæa.

1. 16. Pamphylia.

1. 16. Pamphylia.

Whitsunday

keepȝ my Coṁandēments. And I will pray the
ffather, and heȝ shall give you another com-
forter, that heȝ may abide with you for ever;
even the Spirit of truth, whom the world cannot
receive, because it seeth him not, neither
knoweth

him; 172

him, but ye know him; for heȝ dwelleth with
you, and shall be in you. I will not leavȝ you
comfortlessȝ, I will come to you. Yet a little
while, and the world seeth me no more; but ye
see me: because I live, ye shall live also: **A**tt
that day ye shall know, that I am in my ffather,
and you in me, and I in you. He that hath my
coṁandments, and keepeth them, heȝ it is that
loveth me; and heȝ that loveth me shall be
loved of my ffather, and I will love him, and will
manifest my selfȝ to him. Judas saith unto
him, (not Iscariot) Lord, how is it that thou
wilt manifest thyself unto us, and not unto the
world? Jesus answered, and said unto him, If a
man love me, he will keep my words: and my

-
- l. 3. After "ever", a comma altered into the semicolon.
l. 7. A comma altered into the semicolon.
l. 8. The 174th page of the MS. Book commences with the word "him".
l. 8. After "him", a comma altered into the semicolon.
l. 12. In each "live", a "u" altered into the "v".
l. 16. After "me", a comma altered into the semicolon.
l. 18. In "unto", a "v" altered into the "u".
l. 20. In each "unto", a "v" altered into the "u".
l. 21. In "unto", a "v" altered into the "u".
-

l. 14. ye in me.
(288)

Q. Pr.
l. 14. ye in me.

Whitsunday

father will love him, and we^ſ will come **u**nto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which you hear, is not mine; but the **f**athers which sent me. These things have I spoken **u**nto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the **f**ather will send in my name, he^ſ shall teach you all things, and bring all things to your remembrance, whatsoever I have said **u**nto you. Peace I leave with you, my peace I give **u**nto you: not as the world giveth,

I

give **u**nto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said **u**nto you, I go away, and come again **u**nto you. If ye loved me, ye would rejoice, because I said, I go **u**nto the **f**ather: for my **f**ather is greater then I. And now I have told you before it come to pass^ſ, that

-
1. 1. In "unto", a "v" altered into the "u".
 1. 3. After "sayings", a period altered into the colon.
 1. 4. After "mine", a comma altered into the semicolon.
 1. 5. In "have", a "u" altered into the "v".
 1. 6. In "unto", a "v" altered into the "u".
 1. 10. In "have", a "u" altered into the "v".
 1. 11. In "unto", a "v" altered into the "u".
 1. 12. In "unto", a "v" altered into the "u".
 1. 13. In "unto", a "v" altered into the "u".
 1. 14. In "have", a "u" altered into the "v".
 1. 15. In "unto", a "v" altered into the "u".
 1. 15. After "away", a blot, as if to obliterate a point.
 1. 16. In "unto", a "v" altered into the "u".
 1. 17. In "unto", a "v" altered into the "u".
 1. 17. After "father", a period altered into a colon.
 1. 19. In "have", a "u" altered into the "v".
-

U. Pr.

Q. Pr.

1. 4. ye hear.

1. 4. ye hear.

Whitsun Munday

when it is come to passē ye might believe.
Hereafter I will not talkē much with you: for
the prince of this world cometh, and hath
nothing in me. But that the world may know
that I love the ffather; And as the ffather gave
me comāndment, even so I doē.

173

Munday in Whitsun weeke. The Collect.

as
God, who ^{as} at this tīme didst teach the hearts
of thy faithfull people, by the sending to them
the light of thy holy Spirit; Grant us by the
same Spirit to have a right judgment in all
things, and evermore to rejoyce in his holy
comfort, through the merits of Christ Jesu our
Saviour, who liveth and reigneth with thee in
the unity of the same Spirit, one God world
without end. Amen.

for the Epistle

Act. 10. 34. Then Peter opened his mouth, and said, of
a truth I perceivē that God is no respecter of
persons; but in every Nation heē that feareth

-
1. 2. After "you", a period altered into the colon.
1. 7. The 174th page of the MS. Book has no catch-word.
1. 8. The 175th page of the MS. Book commences with the word "Munday".
1. 12. In "us", a "v" altered into the "u".
1. 13. In "have", a "u" altered into the "v".
1. 17. In "unity", a "v" altered into the "u".
1. 22. After "persons", a comma altered into the semicolon.
-

U. Pr.

1. 15. Christ Jesus.

(290)

Q. Pr.

1. 15. Christ Jesus.

Whitsun Munday

him, and worketh righteousness, is accepted with him. The word which God sent unto the Children of Israel, preaching peace by Jesus Christ (he is Lord of all) that word, I say, you know, which was published throughout all Judea, and began from Galilee, after the Baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil for God was with him. And we are witnesses of all things which he did, both in the land of the Jewes, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly, not to all the people, but unto Witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the Prophets Witness, that through his

-
1. 2. In "unto", a "v" altered into the "u".
 1. 13. After "Jerusalem", a comma altered into the semicolon.
 1. 14. In "up", a "v" altered into the "u".
 1. 16. In "unto", a "v" altered into the "u".
 1. 17. In "us", a "v" altered into the "u".
 1. 19. In "us", a "v" altered into the "u".
 1. 19. In "unto", a "v" altered into the "u".
-

U. Pr.

1. 5. ye know.
 1. 6. Judæa.

Q. Pr.

1. 5. ye know.
 1. 20. that it was he.

Whitsun Munday

name whosoever believeth in him, shall recieve
remission of sin~~ns~~s. While Peter yet spake
these

174

these words the holy Ghost fell on all them who
heard the word. And they of the circumcision
who believed, were astonished, as many as ~~were~~^{came}
with Peter, because that on the Gentiles also
was poured out the gift of the holy Ghost.
~~f~~for they heard them speak with tongues, and
magnifie God. Then answered Peter, Can any
man forbid water that these should not be~~g~~ bap-
tized, who have received the Holy Ghost as
well as we~~g~~? And he~~g~~ co~~m~~anded them to be
baptized, in the name of the Lord. Then
prayed they him to tarry certain days.

The Gospel

S. John. 3. 16. God so loved the world, that he~~g~~ gave his
only begotten son, that whosoever believeth in
him, should not perish, but have everlasting
life. ~~f~~for God sent not his Son into the world
to condemn the world, but that the world
through him might be~~g~~ saved. He~~g~~ that be-

-
- l. 4. The 176th page of the MS. Book commences with the words "these".
l. 12. In "have", a "u" altered into the "v".
l. 15. In "prayed", an "i" altered into the "y".
l. 15. In "days", an "i" altered into the "y".
l. 19. In "have", a "u" altered into the "v".
-

U. Pr.

- ll. 4, 5. which heard.
l. 6. which believed.
l. 12. which have received.

(292)

Q. Pr.

- ll. 4, 5. which heard.
l. 6. which believed.
l. 12. which have received.

Whitsun Munday

lieveth on him, is not condemned : but heȝ that believeth not is condemned already, because heȝ hath not believed in the name of the only begotten son of God. And this is the condemnation, that light is come into the world, and men loved darknessȝ rather than light, because theirȝ deeds were evill. ffor every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But heȝ that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

174

Tuesday

Whitsun Tuesday

Tuesday in Whitsun weeke.

The Collect.

as
God, who a this tīme didst teach the hearts of thy faithfull people by sending to them the light of thy holy Spirit ; Grant us by the same spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour,

-
- l. 6. In "than", an "e" altered into the "a".
l. 13 (margin). "174", sic orig., being a duplicate number of preceding page.
l. 14. The 177th page of the MS. Book commences with the word "Tuesday".
l. 19. In "us", a "v" altered into the "u".
l. 20. In "have", a "u" altered into the "v".
-

U. Pr.

- l. 10. doeth.
l. 14. Omitted.
l. 18. by the sending.
l. 22. Christ Jesus.

Q. Pr.

- l. 10. doeth.
l. 14. Omitted.
l. 18. by the sending.
l. 22. Christ Jesus.

(293)

Whitsun Tuesday.

who liveth, and reigneth with thee in the unity of the same Spirit, one God world without end. Amen.

for the Epistle.

Act. 8. 14. When the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come downe, prayed for them, that they might receive the holy Ghost. (for as yet hee was fallen upon none of them: only they were baptized in the name of the Lord Jesus) Then laid they their hands on them, and they received the holy Ghost.

The Gospel.

S. Joh. 10. 1. Verily, verily I say unto you, Hee that entreth not by the door into the Sheep-fold, but climbeth up some other way, the same is a thiefe and a robber. But hee that entreth in by the door, is the Shepherd of the Sheep. To him the porter openeth; and the sheep heare his voice, and hee calleth his own sheep by

name, **175**

-
1. 1. In "unity", a "v" altered into the "u".
1. 6. In "received", "ie" altered into the "ei".
1. 7. In "unto", a "v" altered into the "u".
1. 10. In "upon", a "v" altered into the "u".
1. 15. In "unto", a "v" altered into the "u".
1. 17. In "up", a "v" altered into the "u".
1. 20. After "openeth", a comma altered into the semicolon.
-

U. Pr.

l. 5. which were.

(294)

Q. Pr.

l. 5. which were.

Whitsun : Tuesday

name, and leadeth them out. And when heȝ putteth forth his owne sheepe, heȝ goeth before them, and the sheep follow him ; for they know his voice. And a stranger will they not follow, but will flee from him ; for they know not the voice of strangers. This parable spake Jesus unto them : but they understood not what things they were which heȝ spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me ar Thieves and robbers ; but the sheep did not hear them. I am the door ; by me if any man enter in, heȝ shall bee saved, and shall goe in and out, and finde pasture. The thief cometh not but for to steale, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Almighty, and everlasting God, who hast given unto us thy servants grace by the con-

-
1. 1. The 178th page of the MS. Book commences with the word "name".
 1. 7. In "unto", a "v" altered into the "u".
 1. 7. In "understood", a "v" altered into the "u".
 1. 8. In "unto", a "v" altered into the "u".
 1. 9. In "unto", a "v" altered into the "u".
 1. 10. In "unto", a "v" altered into the "u".
 1. 11. "ar", sic orig.
 1. 12. After "robbers", a comma altered into the semicolon.
 1. 13. After "door", a comma altered into the semicolon.
 1. 17. In "have", a "u" altered into the "v".
 1. 22. In "unto", a "v" altered into the "u".
 1. 22. In "us", a "v" altered into the "u".

Trinity Sunday.

fession of a true faith to acknowledge the glory of the eternall Trinity, and in the power of the diuine Maiesty to worship the unity; We beseech thee, that thou wouldst keepe us steadfast in this faith, and evermore defend us from all aduersities, who livest, and reignest one God world without end. Amen.

13

175

ffor

for the Epistle.

Rev. 4. 1. After this I looked, and behold, a door was opened in heaven: And the first voice which I heard, was it were of a trumpet talking with me; which said, come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit; And behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon, like a jasper, and a Sardine stone: and there was **in sight like an Emerald.** And round about the throne a rainbow round about the throne, where four and twenty seats; and upon the seats were I

-
1. 3. In "unity", a "v" altered into the "u".
 1. 4. In "us", a "v" altered into the "u".
 1. 5. In "us", a "v" altered into the "u".
 1. 8 (margin). "175", sic orig., being a duplicate number of preceding page.
 1. 9. The 179th page of the MS. Book commences with the words "for the Epistle."
 1. 12. After "me", a comma altered into the semicolon.
 1. 13. In "up", a "v" altered into the "u".
 1. 17. In "upon", a "v" altered into the "u".
 1. 20. After "seats", a comma altered into the semicolon.
 1. 20. In "upon", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

1. 12. was as it were. 1. 12. was as it were.
 1. 19 (interlineation). like unto an emerald. 1. 19 (interlineation). like unto an emerald.
 (296)

Trinity Sunday.

saw four^e and twenty elders sitting, cloathed in white raiment; and they had on their^e heads crownes of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were se^uven lamps of fire burnⁱng before the throne, which are the se^uven spirits of God. And before the throne there was a sea of glasse like ~~unto~~ Chrystall: and in the midst of the throne, and round about the throne were four^e beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a Calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle. And the four^e beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, ~~and~~ the four and twenty elders fall down^e before him that sat on the throne, and worship him that liveth for ever and ever, and cast their^e crownes before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour and power; for thou hast created all

l. 2. After "raiment", a comma altered into the semicolon.

l. 8. In "unto", a "v" altered into the "u".

l. 8. In "chrystall", an "i" altered into the "y".

l. 8. After "chrystall", a period altered into the colon.


l. 26. After "power", a comma altered into the semicolon.

Trinity Sunday

things, and for thy pleasure they are and were created.

176

The Gospel.

S. John. 3. 1. **There** was a man of the Pharisees, named Nicodemus, a Ruler of the Jewes. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. 

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, He must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst

-
1. 3. The 179th page of the MS. Book has no catch-word.
1. 4. The 180th page of the MS. Book commences with the words "The Gospel."
1. 11. In each "unto", a "v" altered into the "u".
1. 14. In "unto", a "v" altered into the "u".
1. 17. In "unto", a "v" altered into the "u".
1. 20. After the second "flesh", a comma altered into the semicolon.
1. 22. In "unto", a "v" altered into the "u".
1. 24. After "thereof", a comma altered into the semicolon.

Trinity Sunday.

not tell whence it cometh, and whither it goeth; so~~e~~ is every one that is borne~~d~~ of the Spirit. Nicodemus answered and said ~~u~~nto him; How can these things be~~e~~? Jesus answered and said ~~u~~nto him, Art thou a Master of Israel, and knowest not these things? Verily, verily I say ~~u~~nto thee, We~~e~~ speak that we do~~e~~ know, and testifie that we~~e~~ have seen~~e~~, and ye receiv~~e~~ not our witness. If I have told you earthly things, and ye believ~~e~~ not; how shall ye believ~~e~~ if I tell you of heavenly things? And no man hath ascended ~~u~~p to heaven, but he~~e~~ that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted ~~u~~p the serpent in the wilderness: even so must the Son of man bee lifted ~~u~~p; that whosoever believeth in him, should not perish, but have eternall life.

The

127

The first Sunday after Trinity.

The Collect

O God, the strength of all them that put

-
- l. 1. After "goeth", a comma altered into the semicolon.
 - l. 3. In "unto", a "v" altered into the "n".
 - l. 3. After "him", a comma altered into the semicolon.
 - l. 5. In "unto", a "v" altered into the "u".
 - l. 7. In "unto", a "v" altered into the "u".
 - l. 8. In "have", a "v" altered into the "u".
 - l. 9. In "have", a "u" altered into the "v".
 - l. 12. In "up", a "v" altered into the "u".
 - l. 14. In "up", a "v" altered into the "u".
 - l. 16. In "up", a "v" altered into the "u".
 - l. 17. In "have", a "u" altered into the "v".
 - l. 19. The 181st page of the MS. Book commences with the words "The first".
-

U. Pr.

Q. Pr.

ll. 13, 14. which is in heaven.

X 2

(299)

Trinity Sunday. j.

their trust in thee, mercifully accept our prayers; and because through the weakness of our mortall nature we can doe no good thing without thee, grant us the help of thy grace, that in keeping thy comandments we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle.

1 S. Joh. 4. 7 Beloved, let us love one another; for love is of God, and every one that loveth is borne of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sinns. Beloved, if God so loved us, we ought also to love one another. No man hath seen God a any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that

-
1. 1. In "prayers", an "i" altered into the "y".
1. 4. In "us", a "v" altered into the "u".
1. 9. In "us", a "v" altered into the "u".
1. 13. In "us", a "v" altered into the "u".
1. 15. In "live", a "u" altered into the "v".
1. 17. In "us", a "v" altered into the "u".
1. 19. In "us", a "v" altered into the "u".
1. 21. In "us", a "v" altered into the "u".
1. 22. In "us", a "v" altered into the "u".
-

U. Pr.

1. 5. keeping of thy commandments.
(300)

Q. Pr.

1. 5. keeping of thy commandments.

Trinity Sunday. j.

we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and doe testifie, that the father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us

If 178

If a man say, I love God, and hateth his brother, he is a lyar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

-
- l. 1. In "us", a "v" altered into the "u".
 - l. 2. In "us", a "v" altered into the "u".
 - l. 2. In "have", a "u" altered into the "v".
 - l. 7. In "have", a "u" altered into the "v".
 - l. 8. In "us", a "v" altered into the "u".
 - l. 11. In "have", a "u" altered into the "v".
 - l. 16. In "us", a "v" altered into the "u".
 - l. 18. The 182nd page of the MS. Book commences with the words "If a man".

Trinity Sunday. j.

The Gospel.

S. Luke. 16. 19. **There** was a certain rich man, who was clothed in purple, and fine linnen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores; desiring to be fed with the crumbs which fell from the rich mans table: Moreover the doggs came and licked his sores. And it came to pass that the begger dyed, and was carried by the angells into Abrahams bosom: The rich man also dyed and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. and he cryed, and said, father Abraham, have mercy on mee, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulfe fixed: so that

-
- l. 5. In "beggar", an "e" altered into the "a".
l. 11. After "bosom", a period altered into the colon.
l. 12. In "up", a "v" altered into the "u".
l. 12. After "eyes", a blot, as if to obliterate a point.
l. 15. In "have", a "u" altered into the "v".
l. 22. In "us", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

- l. 2. which was.
l. 5. which was.

- l. 2. which was.
l. 5. which was.

Trinity Sunday. j.

they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my fathers house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay,

179

father

father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect

O Lord, who never failest to help and govern

- l. 1. In "who", "ich" altered into the "o".
- l. 2. After "cannot", a comma altered into the semicolon.
- l. 2. In "us", a "v" altered into the "u".
- l. 5. In "have", a "u" altered into the "v".
- l. 5. After "brethren", a comma altered into the semicolon.
- l. 6. In "unto", a "v" altered into the "u".
- l. 8. In "unto", a "v" altered into the "u".
- l. 8. In "have", a "u" altered into the "v".
- l. 12. The 183rd page of the MS. Book commences with the word "father".
- l. 12. After "Abraham", a comma altered into the semicolon.
- l. 12. In "unto", a "v" altered into the "u".
- l. 14. In "unto", a "v" altered into the "u".
- l. 15. In "Prophets," the first "P" very much blotted with ink.
- l. 19. In "never", a "u" altered into the "v".

U. Pr.

Q. Pr.

l. 1. which would pass.

(303)

Trinity Sunday. 2.

them whom thou do~~u~~st bring ~~u~~p in thy stea~~d~~fast
fear~~e~~ and love; Keep ~~u~~s we~~e~~ beseech thee,
~~u~~nder the protection of thy good providence,
and make ~~u~~s to ha~~v~~e a perpetual fear and love
of thy holy name, through Jesus Christ our
Lord. Amen.

The Epistle.

j. S. John. 3. 13 **Marvel** not, my brethren, if the world hate
you. We~~e~~ know that we~~e~~ ha~~v~~e passed from
death ~~u~~nto life, because we~~e~~ love the brethren:
He~~e~~ that loveth not his brother abideth in death.
Whosoever hateth his brother is a murderer;
and ye know that no murderer hath eternall life
abiding in him. Hereby perceive we the love of
God, because he~~e~~ laid down~~e~~ his life for ~~u~~s!
And we~~e~~ ought to lay down~~e~~ our lives for the
brethren. but who so hath this worlds good, and
seeth his brother ha~~v~~e need, and shutteth ~~u~~p his
bowels of compassion from him; how dwelleth
the love of God in him? My little children, let

-
1. 1. In "up", a "v" altered into the "u".
 1. 2. In "us", a "v" altered into the "u".
 1. 3. In "under", a "v" altered into the "u".
 1. 4. In "us", a "v" altered into the "u".
 1. 4. In "have", a "u" altered into the "v".
 1. 8. In "Marvel", the "rve" written upon an erasure.
 1. 9. In "know that", the "ow" and "th" written upon an erasure.
 1. 9. In "have", a "u" altered into the "v".
 1. 10. In "unto", a "v" altered into the "u".
 1. 15. In "us", a "v" altered into the "u".
 1. 15. After "us", a period altered into the colon.
 1. 18. In "have", a "u" altered into the "v".
 1. 18. In "up", a "v" altered into the "u".
 1. 19. After "him", a comma altered into the semicolon.
-

U. Pr.

Q. Pr.

1. 17. whoso.
(304)

1. 17. whoso.

Trinity Sunday. 2.

us not love in word, neither in tongue; but indeed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. ffor if our heart condemn us, God is greater then our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that

are **180**

are pleasing in his sight. . And this is his commandment, that we should believe on the name of his son, Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the spirit which he hath given us.

The Gospel.

A certain man made^a great supper, and bad Luk. 14. 16.

-
1. 1. In "us", a "v" altered into the "u".
1. 4. In "us", a "v" altered into the "u".
1. 6. In "us", a "v" altered into the "u".
1. 7. In "have", a "u" altered to the "v".
1. 12. The 184th page of the MS. Book commences with the words "are pleasing".
1. 18. In "us", a "v" altered into the "u".
1. 19. In "us", a "v" altered into the "u".
-

U. Pr.

1. 2. in deed.

Q. Pr.

1. 2. in deed.

Trinity Sunday. ij.

many; and sent his servant a supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of Oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high waies, and hedges; and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my Supper.

181

-
1. 4. In "unto", a "v" altered into the "u".
 1. 5. In "have", a "u" altered into the "v".
 1. 5. In "piece", an "e" altered into the "i".
 1. 6. In "have", a "u" altered into the "v".
 1. 7. In "have", a "u" altered into the "v".
 1. 9. In "have", a "u" altered to the "v".
 1. 10. In "have", a "u" altered into the "v".
 1. 18. In "unto", a "v" altered into the "u".
 1. 21. In "unto", a "v" altered into the "u".
 1. 24. The 184th page of the MS. Book has no catch-word.
(306)

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The Epistle.

All of you be subject one to another, and be ^{1 S. Pet. 5.} clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternall glory by Christ Jesus, after that ye have suffered a while,

-
1. 1. The 185th page of the MS. Book commences with the words "The third".
1. 4. In "us", a "v" altered into the "u".
1. 13. In "selves", a "u" altered into the "v".
1. 13. In "under", a "v" altered into the "u".
1. 15. In "upon", a "v" altered into the "u".
1. 22. In "us", a "v" altered into the "u".
1. 23. In "have", a "u" altered into the "v".
-

U. Pr.

Q. Pr.

1. 22. unto.

1. 22. unto.

The third Sunday after Trinity.

make you perfect, stablish, strengthen, settle you. To him beſ glory and dominion for ever and ever. Amen.

The Gospel

S. Luk. 15. 1. **Then** drew near **unto** him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, this man receiveth sinners, and eateth with them. And heſ spake this Parable **unto** them, saying, what man of you ha^veing an hundred sheep, if heſ loſe one of them, doth not leavē the ninety and nine in the wilderness, and go after that which is lost, vntill he find it? And when heſ hath found it, heſ layeth it on his shoulders, rejoycēg. And when heſ cometh home,

182

heſ calleth together his friends and neighbours saying **unto** them, Rejoice with me, for I have found my sheep which was lost. I say **unto** you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance.

-
- l. 5. In "unto", a "v" altered into the "u".
l. 9. In "unto", a "v" altered into the "u".
l. 10. In "havēg", a "u" altered into the "v".
l. 16. The 185th page of the MS. Book has no catch-word.
l. 17. The 186th page of the MS. Book commences with the words "heſ calleth".
l. 18. In "unto", a "v" altered into the "u".
l. 18. In "have", a "u" altered into the "v".
l. 19. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

l. 21. than.

l. 21. than.

(308)

Trinity Sunday jv.

Either what woman haꝝing ten pīeces of silꝛer,
if sheꝝ lōse one pīece, doth not light a tandle,
and sweep the house, and seek diligently till
sheꝝ finde it? And when sheꝝ hath found it,
sheꝝ calleth her friends and her neighbours
together, saying, Reioyce with meꝝ, for I haꝛe
found the pīece which I had lost. Likewise I
say unto you, There is joy in the presence of
the angels of God over one sinner that repenteth.

The fourth sunday after Trinity.

The Collect.

O God, the Protectour of all that trust in
thee, without whom nothing is strong, nothing
is holy; Encrease and multiply upon us thy
mercy, that thou being our ruler and guide, weꝝ
may so passe through ~~tempor~~ things temporall,
that we finally lōse not the things eternall:
Grant this, O heavenly father, for Jesus Christs
sake our Lord. Amen.

The Epistle.

I Reckon that the sufferings of this p̄sent tīme Rom. 8. 18
are not worthy to beꝝ compared with the glory
which shall beꝝ revealed in us. ffor the earnest
expectation of the creature waiteth for the
manifestation of the sons of God. ffor the

-
1. 1. In "hav'ing", a "u" altered into the "v".
1. 1. In "pieces," an "e" altered the "i".
1. 1. In "silver", a "u" altered into the "v".
1. 6. In "have", a "u" altered into the "v".
1. 8. In "unto", a "v" altered into the "u".
1. 14. In "upon", a "v" altered into the "u".
1. 14. In "us", a "v" altered into the "u".
1. 23. In "us", a "v" altered into "u".

Trinity Sunday jv.

creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope :

183



Because the creature it selfe also shall bee delivered from the bondage of corruption into children the glorious liberty of the Kingdome of God. ffor we know that the whole creation groaneth and travaileth in paine together untill now. And not only they, but our selves also, which have the first-fruits of the spirit, even wee with our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body.

The Gospel.

S. Luk. 6. 36. Bee ye therefore mercifull, as your father also is mercifull. Judge not, and ye shall not bee judged: condemn not, and ye shall not be condemned: fforgive, and ye shal be forgiven: give, and it shall bee given unto you: good measure, pressed down, and shaken together, and runing over shall men give into your bosome.

-
- l. 4. The 186th page of the MS. Book has no catch-word.
 - l. 5. The 187th page of the MS. Book commences with the word "Because".
 - l. 9. In "untill", a "v" altered into the "u".
 - l. 10. In "selves", a "u" altered into the "v".
 - l. 11. In "have", a "u" altered into the "v".
 - l. 12. In each "selves", a "u" altered into the "v".
 - l. 20. In "unto", a "v" altered into the "u".
-

U. Pr.

ll. 11, 12. even we ourselves.

(310)

Q. Pr.

ll. 11, 12. even we ourselves.

Trinity Sunday jv.

ffor with the same measure that ye mete withall,
it shall be measured to you againe. And hee
spake a parable unto them, Can the blind lead
the blind? shall they not both fall into the ditch?
The disciple is not above his master; but every
one that is perfect shall bee as his master.
And why beholdest thou the mote that is in thy
brothers eye, but perceivest not the beam that
is in thine owne eye? Either how canst thou say
to thy brother, Brother, let mee pull out the
mote that is in thine eye, when thou thy selfe
own
beholdest not the beam that is in thine eye?
Thou hypocrite, cast out first the beam out of
thine owne eye, and then shalt thou see clearly
to pull out the mote that is in thy brothers
eye.

The fifth Sunday after Trinity.

The Collect.

Grant, O Lord, we beseech thee, that the
course of this world may bee so peaceably
ordered by thy governance,

that 184

that thy Church may joyfully serve thee in all
godly quietnesse, through Jesus Christ our Lord.
Amen.

-
1. 3. In "unto", a "v" altered into the "u".
1. 5. After "master", a comma altered into the semicolon.
1. 13. In "hypocrite", an "i" altered into the "y".
1. 23. The 188th page of the MS. Book commences with the words "that thy".
(311)

Trinity Sunday. v.

The Epistle.

1 S. Pet. 3. 8. **B**e^e ye all of one mind, ha^veⁱng compassion one of another, love as brethren, be^e pittiful, be^e courteous; not rendring evil for evil, or railing● for railing; but contrariwise blessing; knowing that ye are there^unto called, that ye should inherit a blessing. ffor he^e that will love life and see good daies, let him refrain his tongue from evil, and his lips that they speak^e no^e guile. Let him eschew evil and do^o good; let him seek peace, and ensue it. ffor the eyes of the Lord are over the righteous, and his eares are open ^unto their^e prayers: but the face of the Lord is against them that do^e evil. And who is he^e that will harm you, if ye be^e fol-
lowers of that which is good? But and if ye suffer for righteousness^e sake, happy are ye, and be^e not afraid of their terrour, neither be^e trowbled; but sanctifie the Lord God in your hearts.

The Gospel.

S. Luk. 5. 1. It came to pass^e, that as the people pressed ^upon him to hear^e the word of God, he^e stood by the

-
1. 2. In "havⁱng", a "u" altered into the "v".
1. 4. After "railing", a blot, as if to obliterate a point.
1. 5. After "railing", a comma altered into the semicolon.
1. 5. After "blessing", a comma altered into the semicolon.
1. 6. In "thereunto", a "v" altered into the "u".
1. 10. After "good", a comma altered into the semicolon.
1. 13. In "unto", a "v" altered into the "u".
1. 13. In "prayers", an "i" altered into the "y".
1. 19. After "trowbled", a comma altered into the semicolon.
1. 22. "It" written in an engrossing character.
1. 22. In "upon", a "v" altered into the "u".

Trinity Sunday. v.

lake of Genezareth; and saw two ships standing by the Lake; but the fisher-men were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: And he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Lanch out into the deepe, and let down your nets for a draught. And Simon answering, said unto him, Master,

185

We have toiled all the night, and have taken nothing; nevertheless a thy word, I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckened unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, depart from me, for I

-
- 1. 5. In "prayed", an "i" altered into the "y".
 - 1. 8. In "unto", a "v" altered into the "u".
 - 1. 10. In "unto", a "v" altered into the "u".
 - 1. 12. The 188th page of the MS. Book has no catch-word.
 - 1. 13. The 189th page of the MS. Book commences with the words "We have".
 - 1. 13. In each "have", a "u" altered into the "v".
 - 1. 14. After "nothing", a comma altered into the semicolon.
 - 1. 14. In "nevertheless", a "u" altered into the "v".
 - 1. 17. In "unto", a "v" altered into the "u".
 - 1. 22. In "knees", the "k" defaced.
-

U. Pr.

1. 1. Gennesareth.

Q. Pr.

1. 1. Gennesareth.

Y

(313)

Trinity Sunday. v.

am a sinfull man, O Lord. ffor hee was astonished, and all that were with him at the draught of the fishes which they had taken: And so was also James, and John, the sonns of Zebedee, who were partners with Simon. And Jesus said unto Simon, fear not, from hence forth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as passe mans vnderstanding; poure into our hearts such love towards thee, that wee loving thee above all things, may obtain thy promises, which exceed all that wee can desire, through Jesus Christ our Lord. Amen.

The Epistle

Rom. 6. 3

Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the father; even so wee also should walke in newnesse of life. ffor if wee have been planted together in

-
1. 6. In "unto", a "v" altered into the "u".
1. 16. In "obtain", an "e" altered into the "a".
1. 20. In "us", a "v" altered into the "u".
1. 24. In "up", a "v" altered into the "u".
1. 24. After "father", a comma altered into a semicolon.
1. 26. In "have", a "u" altered into the "v".

Trinity Sunday vi

the likenesse of his death, we shall be also in the likenesse of his resurrection: knowing this, that our old man is crucified with him, that the

body 186

body of sin might be destroyed, that henceforth he

we should not serve sin. for that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dyeth no more; death hath no more dominion over him. for in that he dyed, he dyed unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive vnto God, through Jesus Christ our Lord.

The Gospel.

Jesus said unto his disciples, Except your ^s Mat. 5. 20 shall

righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you

-
- l. 5. The 190th page of the MS. Book commences with the word "body".
l. 11. In "unto", a "v" altered into the "u".
l. 12. After "once", a period altered into the colon.
l. 12. In "unto" a "v" altered into the "u".
l. 13. In "yourselves", a "u" altered into the "v".
l. 14. In "unto", a "v" altered into the "u".
l. 17. In "unto", a "v" altered into the "u".
l. 20. In "have", a "u" altered into the "v".
l. 23. In "unto", a "v" altered into the "u".

Trinity Sunday vi

that whosoever is angry with his brother without a cause shall be~~ϕ~~ in danger of the judgment! And whosoever shall say to his brother, Racha, shall be in danger of the Councell! but whosoever shall say, Thou fool, shall be~~ϕ~~ in danger of hel-fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leav~~ϕ~~ there thy gift before the altar, and go thy way, first be~~ϕ~~ reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest a~~ny~~ any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say ~~u~~nto thee, thou shalt by no mean~~s~~s come out thence, till thou hast paid the ~~u~~ttermost farthing.

14
187

The

The Se~~v~~enth sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts

-
- l. 6. In "altar", an "e" altered into the "a".
l. 8. After "thee", a comma altered into the semicolon.
l. 8. In "altar", an "e" altered into the "a".
l. 15. In "unto", a "v" altered into the "u".
l. 17. In "uttermost", a "v" altered into the "u".
l. 18 (margin). In "187", the "7" is written upon a "6".
l. 19. The 191st page of the MS. Book commences with the words "The Se~~v~~enth".
-

U. Pr.

Q. Pr.

l. 3. Raca.

l. 3. Raca.

l. 7. aught.

(316)

The Seaventh sunday after Trinity.

the love of thy name, increase in **us** true Religion, nourish **us** with all goodness, and of thy great mercy keep **us** in the same, through Jesus Christ our Lord. Amen.

The Epistle

I speake after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. ffor when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. ffor the wages of sin is death: but the gift of God is eternall life, through Jesus Christ our Lord.

Rom. 6. 19.

The Gospel.

In those daies the multitude being very great, and s. Mark. 8. 1. having nothing to eat, Jesus called his disciples

-
- l. 1. In "us", a "v" altered into the "u".
 - l. 2. In "us", a "v" altered into the "u".
 - l. 3. In "us", a "v" altered into the "u".
 - l. 7. In "have", a "u" altered into the "v".
 - l. 7. In "yielded", "ei" altered into the "ie".
 - l. 8. In "uncleanness", a "v" altered into the "u".
 - l. 9. In "unto", a "v" altered into the "u".
 - l. 9. After "iniquity", a comma altered into the semicolon.
 - l. 9. In "yield", "ei" altered into the "ie".
 - l. 10. In "unto", a "v" altered into the "u".
 - l. 16. In "have", a "u" altered into the "v".
 - l. 16. In "unto", a "v" altered into the "u".
 - l. 22. In "having", a "u" altered into the "v".

The Seaventh sunday after Trinity.

unto him, and saith unto them, I have compassion on the multitude, because they have now been~~g~~ with me three daies, and have ~~now been~~ nothing to eat~~g~~: And if I send them away fasting to their~~g~~ own houses, they will faint by the way; for diverse of them came from farr~~r~~. And his disciples answered him, ffrom whence can a man satisfie these ● men with bread here in the wilderness~~g~~?

And **188**

And he~~g~~ asked them, how many loaves have ye? And they said, Se~~v~~en. And he~~g~~ comaunded the people to sit down~~g~~ on the ground. And he~~g~~ took the se~~v~~en loaves, and gave thanks, and brake, and gave to his disciples to se~~t~~. before them, and they did set them before the people. And they had a few small fishes; and he~~g~~ blessed and comaunded to set them also~~g~~ before them. So they did eat~~g~~ and were filled: And they took~~g~~ up of the broken meat that was left, se~~v~~en baskets. And they that had eaten were about four thousand. And he~~g~~ sent them away.

-
- l. 1. In "unto", a "v" altered into the "u".
l. 1. In "have", a "u" altered into the "v".
l. 3. In "have", a "u" altered into the "v".
l. 10. In "188", the second "S" is written upon a "Z".
l. 11. The 192nd page of the MS. Book commences with the word "And".
l. 11. In "have", a "u" altered into the "v".
l. 20. In "up", a "v" altered into the "u".
-

U. Pr.

l. 6. divers.
(318)

Q. Pr.

l. 6. divers.

The eight sunday after Trinity.

The Collect.

O God, whose never failing providence ordereth all things both in heaven and earth; Weꝑ humbly beseech thee to put away from **us** all hurtfull things, and to give **us** those things which beꝑ profitable for **us**, through Jesus Christ our Lord. Amen.

The Epistle.

Brethren, weꝑ are debtors, not to the flesh, to Rom. 8. 12. live after the flesh: ffor if ye live after the flesh, ye shall dye: but if ye through the Spirit do mortifie the deeds of the body; ye shall live. ffor as many as are led by the Spirit of God, they are the sonys of God. ffor ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption whereby weꝑ cry, Abba father. The Spirit itself beareth witness with our spirit, that weꝑ are the children of God. And if children, then heires: heires of God, and joint heires with Christ: if so beꝑ that weꝑ suffer with him, that weꝑ may beꝑ also glorified together.

189

-
1. 3. In "never", a "u" altered into the "v".
1. 5. In "us", a "v" altered into the "u".
1. 6. In "us", a "v" altered into the "u".
1. 7. In "us", a "v" altered into the "u".
1. 15. In "have", a "u" altered into the "v".
1. 16. In "have", a "u" altered into the "v".
1. 23. The 192nd page of the MS. Book has no catch-word.
1. 23 (margin). In "189", the "9" is written upon an "8".
-

U. Pr.

Q. Pr.

1. 1. *eighth.*

1. 1. EIGHTH.

(319)

Trinity Sunday. viii

The Gospel.

Matt. vii. 15 **Beware** of false prophets, which come to you
clo^othing
in sheeps, but inwardly they are ravening wolves.
Ye shall know them by their^e fruits: doe men
gather grapes of thorn^es, or figs of thistles?
Even so every good tree bringeth forth good
fruit: but a corrupt tree bringeth forth evil
A good tree cannot bring forth evil fruit;
fruit. Neither can a corrupt tree bring forth good
fruit. Every tree that bringeth not forth good
fruit, is hewn down and cast into the fire. Where-
fore by their fruits ye shall know them. Not
every one that saith **unto** me, Lord, Lord, shall
enter into the **kingdom** of heaven: but he^e that
do^eth the will of my father who is in heaven.

The ninth sunday after Trinity.

The Collect.

Grant to **us**, Lord, we^e beseech thee, the
Spirit to think^e and do^e alwaies such things as
be rightfull; that we^e who cannot do^e any thing
that is good without thee, may by thee be^e
enabled to live according to thy will, through
Jesus Christ our Lord. Amen.

The Epistle.

1 Cor. 10. 1. **Brethren**, I would not that ye should be^e

-
1. 1. The 193rd page of the MS. Book commences with the words "The Gospel."
1. 12. In "unto", a "v" altered into the "u".
1. 17. In "us", a "v" altered into the "u".
-

U. Pr.

1. 14. doeth.
1. 14. which is in heaven.

(320)

Q. Pr.

1. 14. doeth.
1. 14. which is in heaven.

Trinity Sunday ix

ignorant, how that all our fathers were **u**nder the cloud, and all passed through the sea; and were all baptized **u**nto Moses in the cloud, and in the sea; and did all eat^e the same spirituall meat, and did all drink^e the same spiritual drink: (for they dranke of that spirituall rock that followed them, and that rock was Christ.) But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we^e should not lust after euill things, as they

190

also lusted. Neither be ye Idolat^rs, as were some of them; as it is written, The people sat down^e to eat^e and drink^e, and rose **u**p to play. Neither let **us** co^miⁿ fornication, as some of them co^mitted, and fell in one day three and twenty thousand. Neither let **us** tempt Christ, as some of them also tempted, and were destroyed of serpents. Neith^r murmur^e ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened **u**nto them for ensamples: and they are written for our admonition, **u**pon whom the ends of the

-
- l. 1. In "under", a "v" altered into the "u".
 - l. 3. In "unto", a "v" altered into the "u".
 - l. 12. The 193rd page of the MS. Book has no catch-word.
 - l. 12. "**190**", written upon "**189**".
 - l. 13. The 194th page of the MS. Book commences with the word "also".
 - l. 15. In "up", a "v" altered into the "u".
 - l. 16. In "us", a "v" altered into the "u".
 - l. 18. In "us", a "v" altered into the "u".
 - l. 22. In "unto", a "v" altered into the "u".
 - l. 24. In "upon", a "u" altered into the "v".

Trinity Sunday ix

world are come. Wherefore let him that thinketh heſtandeth, take heed lest heſtall. There hath no temptation taken you, but such as is comon to man: but God is faithfull, who will not suffer you to beſtempted above that ye are able; but will with the temptation also make ^a way to escape, that ye may beſable to beaſre it.

The G^oſpel.

S. Luke. 16. 1 **X** Jesus said unto his diſciples, there was a certain rich man who had a steward, and the same was accused unto him, that heſt had wasted his goods. And heſt called him, and said unto him, How is it that I hear this of thee? Give an accompt of thy stewardship; for thou maiest beſt no longer steward. Then the steward said within himself, What shall I do? for my Lord taketh away from meſt the stewardship: I cannot digg, to beg I am ashamed. I am resolved what to doſt, that when I am put out of the stewardship, they may receive meſt into theiſt houses. So heſt called every one of his Lords debtors unto him, and said unto the first, How much owest thou unto my Lord? and heſt said, an hundred mea-

-
- l. 9. In "unto", a "v" altered into the "u".
 - l. 11. In "unto", a "v" altered into the "u".
 - l. 12. In "unto", a "v" altered into the "u".
 - l. 14. After "stewardship", a comma altered into the semicolon.
 - l. 21. In "unto", a "v" altered into the "u".
 - l. 22. In "unto", a "v" altered into the "u".
 - l. 23. In "unto", a "v" altered into the "u".
-

U. Pr.

l. 10. which had.
(322)

Q. Pr.

l. 10. which had.

Trinity Sunday ix

sures of oil. And heȝ said unto him, take thy bill, and sit downȝ quickly, and write fifty. Then said heȝ to another,

198

And how much owest thou? and heȝ said, an hundred measures of wheatȝ. And heȝ said unto him, Take thy bill, and write fourscore. And the Lord comēded the unjȝst steward, because heȝ had done wisely: for the children of this world are in theirȝ generation wiser then the Children of light. And I say unto you, Make to your selves friends of the Mammon of unrighteousnessȝ, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect

Let thy mercifull cares, o Lord, beȝ open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The Epistle.

Concerning spirituall gifts, brethren, I would 1. Cor. 12. j.

-
1. 1. In "unto", a "v" altered into the "u".
 1. 4. The 194th page of the MS. Book has no catch-word.
 1. 5. The 195th page of the MS. Book commences with the words "And how".
 1. 6. In "unto", a "v" altered into the "u".
 1. 8. In "unjust", a "v" altered into the "u".
 1. 11. In "unto", a "v" altered into the "u".
 1. 12. In "selves", a "u" altered into the "v".
 11. 12, 13. In "unrighteousness", a "v" altered into the "u".
 1. 18. In "prayers", an "i" altered into the "y".
 1. 19. In "obtain", an "e" altered into the "a".

Trinity Sunday. x.

not have you ignorant. Ye know that ye were Gentiles carried away **u**nto these dumb **j**dols, even as ye were led. Wherefore I give you to **u**nderstand, that no man speaking by the **S**pirit of God, calleth Jesus accursed; And that no man can say that Jesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are ^{differences} diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the **S**pirit is given to every man to profit withall. **f**for to one is given by the **S**pirit the word of wisdom; to another the word of knowledge by the same **S**pirit; to another faith by the same **S**pirit; to another the gifts of healing by the same **S**pirit; to another the working of miracles;

to **192**

to another prophecy; to another discerning of Spirits; to another diverse kinds of tongues; to

-
- l. 1. In "have", a "u" altered into the "v".
 - l. 2. In "unto", a "v" altered into the "u".
 - l. 2. In "jdols", a "J" altered into the "j".
 - l. 4. In "understand", a "v" altered into the "u".
 - l. 5. After "accursed", a comma altered into the semicolon.
 - l. 14. After "wisdom", a comma altered into the semicolon.
 - l. 15. After "Spirit", a comma altered into the semicolon.
 - l. 17. After "Spirit", a comma altered into the semicolon.
 - l. 19. In "**192**", the "**2**" written upon a "**1**".
 - l. 20. The 196th page of the MS. Book commences with the words "to another".
 - l. 20. After "prophecy", a comma altered into the semicolon.
 - l. 21. After "Spirits", a comma altered into the semicolon.
-

U. Pr.

Q. Pr.

l. 21. divers.
(324)

l. 21. divers.

Trinity Sunday. x.

another the interpretation of tongues. But all these worketh that one and the selfe same Spirit, dividing to every man severally as hee will

The Gospel.

And when hee was come near, hee beheld the ^{S. Luke. 19} ~~city~~ ^{city}, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. for the daies shall come upon thee, that thine enemies shall east a trench about thee, and compass thee round, and keepe thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And hee went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of Thieves. And hee taught daily in the Temple.

The eleaventh Sunday after Trinity.

The Collect

O God, who dearest thy Almighty power, most chiefly in shewing merey and pittie; Mereifully

-
- l. 3. In "severally", a "u" altered into the "v".
l. 8. In "unto", a "v" altered into to "u".
l. 10. In "upon", a "u" altered into the "v".
l. 15. In "upon", a "u" altered into the "v".
l. 15. In "time", a "y" altered into the "i".
l. 18. In "unto", a "v" altered into the "u".
l. 20. In "have", a "u" altered into the "v".

Trinity Sunday xj.

grant unto us such a measure of thy grace, that weſe ruīning the way of thy coṁandments, may obtain thy gracious promises, and beſe made pertakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

193

The

The Epistle.

j. Cor. 15. j. Brethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherin ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. ffor I delivered unto you first of all, that which I also received, how that Christ dyed for our sinns, according to the Scriptures; and that heſe was that hee buried; and rose againe the third day according to the Scriptures; And that heſe was seenſe of Cephas, then of the twelve. After that heſe was seen of above five hundred persons brethren a

-
- l. 1. In "unto", a "v" altered into the "u".
l. 1. In "us", a "v" altered into the "u".
l. 3. In "obtain", an "e" altered into the "a".
l. 6 (margin). In "193", a "2" altered into the "3".
l. 7. The 197th page of the MS. Book commences with the words "The Epistle."
l. 8. In "unto", a "v" altered into the "u".
l. 9. In "unto", a "v" altered into the "u".
l. 9. In "have", a "u" altered into the "v".
l. 12. In "unto", a "v" altered into the "u".
l. 12. In "have", a "u" altered into the "v".
l. 13. In "unto", a "v" altered into the "u".
l. 16. After "buried", a comma altered into the semicolon.
-

U. Pr.

l. 9. ye have.
(326)

Q. Pr.

l. 9. ye have.

Trinity Sunday xj.

once; of whom the greater part remain **u**nto this present; but some are fall~~l~~**n** asleep. After that he~~e~~ was seen~~e~~ of James; then of all the Apostles; and last of all he~~e~~ was seen of me also, as of one born out of due time: for I am the least of the Apostles, that am not meet~~t~~ to be~~e~~ called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed **u**pon me, was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God which was with mee: Therefore whether it were I or they, so~~e~~ wee preach, and so ye believed.

The Gospel.

Jesus spake this Parable **u**nto certain~~e~~ which S. Luke. 18. 9. trusted in themselves, that they were righteous, and despised others; **Two** men went **u**p into the temple to pray; the one a **Ph**arisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank~~e~~ thee, that I am not as other men are, extortioners, vnjust, Adulterers~~s~~, or even ~~as this~~ as this publican. I fast twice in the week~~e~~, I give tithes of all that I possess~~e~~. And the publican standing afar~~r~~ off

-
1. 1. In "unto", a "v" altered into the "u".
 1. 2. After "present", a comma altered into the semicolon.
 1. 3. After "James", a comma altered into the semicolon.
 1. 9. In "upon", a "v" altered into the "u".
 1. 16. In "unto", a "v" altered into the "u".
 1. 17. In "themselves", a "u" altered into the "v".
 1. 18. In "Two", an "o" altered into the "wo".
 1. 18. In "up", a "v" altered into the "u".

Trinity Sunday xj.

would not lift **u**p so much as his eyes **u**nto
heaven, but smote **u**pon

his **194**

his breast, saying, God beē merciful to meē a
sinner. I tell you, this man went downē to his
house justified rather then the other: for every
one that exalteth himselfē, shall beē abased; and
heē that humbleth himselfe, shall beē exalted.

The twelfth Sunday after Trinity:

The Collect:

Almighty and everlasting God, who art al-
waiēs more ready to hear, then we to pray; and
art wont to give more then either weē desire, or
deserve; pour down **u**pon **u**s the abundance of
thy mercy, forgiving **u**s those things whereof our
conscience is afraid, and giving **u**s those good
things which weē are not worthy to ask, but
through the merits and mediation of Jesus Christ
thy Son our Lord. Amen.

-
- l. 1. In "up", a "v" altered into the "u".
 - l. 1. In "unto", a "v" altered into the "u".
 - l. 2. In "upon", a "v" altered into the "u".
 - l. 3. In "194", the "4" written upon a "3".
 - l. 4. The 198th page of the MS. Book commences with the words "his breast".
 - l. 6. After "other", a period altered into the colon.
 - l. 7. After "abased", a comma altered into the semicolon.
 - l. 14. In "upon", a "v" altered into the "u".
 - l. 14. In "us", a "v" altered into the "u".
 - l. 15. In "us", a "v" altered into the "u".
 - l. 16. In "us", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

l. 13. are wont.

Trinity Sunday xii

The Epistle.

Such trust have we through Christ to God ward. 2. Cor. 3. 4.
Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death written and engraven in stones was glorious; so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; How shall not the administration of the Spirit be rather glorious? for if the ministration of Condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The 195

The Gospel.

Jesus departing from the Coasts of Tyre and Sidon, came unto the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an

-
1. 2. In "have", a "u" altered into the "v".
1. 3. In "selves", a "u" altered into the "v".
1. 4. In "selves", a "u" altered into the "v".
1. 5. In "us", a "v" altered into the "u".
1. 6. After "Testament", a comma altered into the semicolon.
1. 17 (margin). In "195", a "4" altered into the "5".
1. 18. The 199th page of the MS. Book commences with the words "The Gospel"; and the running head line, is "Trinity Sunday xij".
1. 19. In "Tyre", an "i" altered into the "y".
1. 20. In "unto", a "v" altered into the "u".
1. 22. In "unto", a "v" altered into the "u".

Trinity Sunday xiiij

impediment in his speech ; and they beseech him to put his hand upon him. And he took him a side from the multitude, and put his fingers into his eares, and he spit, and touched his tongue ; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plainly. And he charged them that they should tell no man ; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, he hath done all things well ; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth sunday after Trinity.

The Collect.

Almighty and mercifull God, of whose only gift it cometh, that thy faithfull people doe unto thee true and laudable service ; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attaine thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

-
1. 1. After "speech", a comma altered into the semicolon.
 1. 2. In "upon", a "v" altered into the "u".
 1. 5. After "tongue", a comma altered into the semicolon.
 1. 5. In "up", a "v" altered into the "u".
 1. 6. In "unto", a "v" altered into the "u".
 1. 10. After "man", a comma altered into the semicolon.
 1. 13. After "well", a comma altered into the semicolon.
 1. 19. In "unto", a "v" altered into the "u".

Trinity Sunday xiiij.

The Epistle.

To Abraham and his seed were the pro- Gal. 3. 16.

mises made. **H**ee saith not, and to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty year's after, cannot disaunull; that it should make the promise of none effect. **f**for if the

inheritance **196**

inheritance be of the law, it is no more of promise; but **G**od gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angells in the hand of a mediatour. Now a mediatour is not a mediatour of one, but **G**od is one. Is the law then against the promises of God? God forbid! for if there had been a law given, which would have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believ.

-
1. 4. After "many", a comma altered into the semicolon.
 1. 4. After "one", a comma altered into the semicolon.
 1. 8. After "disaunull", a comma altered into the semicolon.
 1. 10. In "**196**", the "**6**" written upon a "**5**".
 1. 11. The 200th page of the MS. Book commences with the word "inheritance".
 1. 16. In "ordained", an "e" altered into the "a".
 1. 20. In "have", a "u" altered into the "v".
 1. 21. In "have", a "u" altered into the "v".
 1. 23. In "under", a "v" altered into the "u".

Trinity Sunday xiiij

The Gospel.

S. Luke. 10. 23. **Blessed** are the eyes which see the things that ye see. **f**ior I tell you, that many **p**rophets and **k**ings **h**ave desired to see those things which ye see, and **h**ave not seen them; and to hear those things which ye hear, and **h**ave not heard them. And behold, a certain lawyer stood **u**p, and tempted him, saying, Master, what shall I **d**oe to inherit eternal life? **H**e said **u**nto him, **W**hat is written in the law? **H**ow readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy — — neighbour as thyself. And he said **u**nto him, **T**hou hast answered right; this **d**oe, and thou shalt live. But he willing to justifie himself, said **u**nto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell — among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

197

-
- 1. 4. In "have", a "u" altered into the "v".
 - 1. 5. In "have", a "u" altered into the "v".
 - 1. 6. In "have", a "u" altered into the "v".
 - 1. 7. In "up", a "v" altered into the "u".
 - 1. 9. In "unto", a "v" altered into the "u".
 - 1. 15. In "unto", a "v" altered into the "u".
 - 1. 17. In "unto", a "v" altered into the "u".
 - 1. 22. After "departed", a blot, as if to obliterate a point.
 - 1. 23. The 200th page of the MS. Book has no catch-word.
 - 1. 23 (margin). In "197", the "7" written upon a "6".

Trinity Sunday xiiij

And by chance there came down a certain priest that way, and when heſ saw him, heſ passed by on the other side. And likewise a Levite, when heſ was a the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as heſ journied, came where heſ was; and when heſ saw him, heſ had compassion on him, and went to him, and bound up his wounds, pouring in oil, and wine, and set him on his own beast, and brought him to an Inn, and tooke care of him. And on the morrow when heſ departed, heſ took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come againe I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And heſ said, Heſ that shewed mercy on him. Then said Jesus unto him, Go and doe thou likewise.

The fourteenth Sunday after Trinity.

The Collect

Almighty and everlasting God, give unto us the encrease of faith, hope, and charity; and that weſ may obtaine that which thou doest promise,

-
- 1. 1. The 201st page of the MS. Book commences with the words "And by".
 - 1. 7. After "was", a comma altered into the semicolon.
 - 1. 9. In "up", a "v" altered into the "u".
 - 1. 14. In "unto", a "v" altered into the "u".
 - 1. 17. In "unto", a "v" altered into the "u".
 - 1. 19. In "unto", a "v" altered into the "u".
 - 1. 23. In "unto", a "v" altered into the "u".
 - 1. 23. In "us", a "v" altered into the "u".

Trinity Sunday xiv

make **us** to love that which thou doest comthmand,
through Jesus Christ our Lord. Amen.

The Epistle.

Gal. 5. 16. **I** say then, Walk in the **S**pirit, and **¶** ye shall not fulfil^l the lust of the flesh. **f**for the flesh lusteth against the **S**pirit, and the **S**pirit against the flesh; and these are contrary the one to the other, so^g that ye cannot do^g the things that ye would. But if ye be^g led by the **S**pirit, ye are not **u**nder the law. Now the works of the flesh are manifest,

198

which are these, Adultery, fornication, **u**n-
cleanness^g, lasciviousness^g, idolatry, witchcraft,
hatred, variance, emulations, wrath, strife, sedi-
tions, heresies, envyings, murders, drunkenness^g,
revellings, and such like. Of the which I tell you
before, as I have also told you in time past, that
they who do^g such things shall not inherit the
kingdom^g of God. But the fruit of the Spirit is
love, joy, peace, long-suffering, gentleness^g, good-
ness^g, faith, meckness^g, temperance; against such
there is no law. And they that are Christs have
crucified the flesh with the affections and lusts.

-
- l. 1. In "us", a "v" altered into the "u".
 - l. 10. In "under", a "v" altered into the "u".
 - l. 12. The 201st page of the MS. Book has no catch-word.
 - l. 12. In "**198**", the "**S**" written upon a "**7**".
 - l. 13. The 202nd page of the MS. Book commences with the word "which".
 - ll. 13, 14. In "uncleanness^g", a "v" altered into the "u".
 - l. 18. In "have", a "u" altered into the "v".
 - l. 22. After "temperance", a period altered into the colon.
 - l. 23. In "have", a "u" altered into the "v".

Trinity Sunday xiv

The Gospel.

And it came to passe, as Jesus went to Jerusa- S. Luke. 17. 11.
lem, — that heƿ passed through the midst
of Samaria, and Galilee. And as heƿ entred into
a certayne village, there met him ten men that
were leƿpers, who stood afarƿ off. And they lifted
uƿ theirƿ voices, and said, Jesus. Master, have
mercy on us. And when heƿ saw them, heƿ said
unto them, Go shew yourselves unto the priests.
And it came to passe, that as they went, they
were cleansed. And one of them, when heƿ saw
that heƿ was healed, turned back, and with a
loud voice glorified God, and fell down on his
face at his feet, giving him thanks; And heƿ
was a Samaritan. And Jesus answering, said,
Were there not ten cleansed? but where are the
nine? There are not found that returned to
give glory to God, save this stranger. And heƿ
said unto him, Arise, goƿ thy way, thy faith
hath made thee whole.

The

199

15

-
1. 7. In "up", a "v" altered into the "u".
 1. 7. After "Jesus", a blot, as if to obliterate a point.
 1. 7. In "have", a "u" altered into the "v".
 1. 8. In "us", a "v" altered into the "u".
 1. 9. In "unto", a "v" altered into the "u".
 1. 9. In "yourselves", a "u" altered into the "v".
 1. 17. In "returned", an "o" altered into the "u".
 1. 18. In "save", a "u" altered into the "v".
 1. 19. In "under", a "v" altered into the "u".
-

U. Pr.

1. 6. which stood afar off.

Q. Pr.

1. 6. which stood afar off.

The fifteenth Sunday after Trinity.

The Collect.

Keepe, we beseech thee, o Lord, thy Church with thy ~~perpetual~~ perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtfull, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle.

Gal. 6. 2.

Gal. 6. 2
sh^d be. 6. 11.
W.D.

Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the crosse of Christ. ffor neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the crosse of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. ffor in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as

-
- l. 1. The 203rd page of the MS. Book commences with the words "The fifteenth".
 - l. 6. In "us", a "v" altered into the "u".
 - l. 7. In "us", a "v" altered into the "u".
 - l. 10. In "have", a "u" altered into the "v".
 - l. 10. In "unto", a "v" altered into the "u".
 - l. 15. In "themselves", a "u" altered into the "v".
 - l. 16. In "have", a "u" altered into the "v".
 - l. 18. In "save", a "u" altered into the "v".
 - l. 20. In each "unto", a "v" altered into the "u".
 - l. 21. After "Christ", an obliteration of several words.
 - l. 23. In "uncircumcision", a "v" altered into the "u".

Trinity Sunday xv

many as walkę according to this rule, peace beę on them, and merey, and **u**pon the Israel of God. ffrom henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ beę with your spirit. Amen.

The Gospel

No Man can serve two masters: for either he **S**, Matt. 6. 24 will hate the one, and love the other; or else heę will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say vnto you, Take no thought for your life, what ye shall eatę, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the

life **200**

life more then meat, and the body then raiment? Behold the fowls of the air, for they sow not, neither doę they reap, nor gather into barnęs; yet your heavenly ffather feedeth them: Are ye not much better then they? Which of you by takęing thought can addę one cubit **u**nto his stature? And why take ye thought for raiment? Consider the lillies of the field how they grow:

-
1. 2. In "upon", a "v" altered into the "u".
 1. 9. After "other", a comma altered into the semicolon.
 1. 16. The "**200**" written upon "**199**".
 1. 17. The 204th page of the MS. Book commences with the word "life".
 1. 19. After "barnęs", a comma altered into the semicolon.
 1. 22. In "unto", a "v" altered into the "u".
 1. 24. In "field", "ei" altered into "ie".

Trinity Sunday xv

they toilē not, neither doē they spin: And yet I say **u**nto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if **G**od so cloath the grasse of the **f**ield, which to day is, and tomorrow is cast into the oven; shall heē not much more cloath you, O ye of little faith? Therefore take no thought, saying, **W**hat shall we eat? or what shall weē drink? or wherewithall shall weē beē clothed? (for after all these things doē the Gentiles seek) for your heavenly **f**ather knoweth that ye haue need of all these things. But seek ye first the **k**ingdome of God, and his righteousness, and all these things shall beē added **u**nto you. Take therefore no thought for **the** morrow; for the morrow shall take thought for the things of it self: sufficient **u**nto the day is the evil — thereof.

The sixteenth sunday after Trinity.

The Collect

O Lord, weē beseech thee, let thy continuall pīly cleanse and defend thy church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

-
1. 2. In "unto", a "v" altered into the "u".
 1. 4. In "field", "ei" altered into "ie".
 1. 11. In "have", a "u" altered into the "v".
 1. 14. In "unto", a "v" altered into the "u".
 1. 15. After "morrow", a comma altered into the semicolon.
 1. 17. In "unto", a "v" altered into the "u".
 1. 25. "261", sic orig.

Trinity Sunday xvi.

The Epistle.

I desire that ye faint not at my tribulations for Ephes. 3. 13.
you, which is your glory. ffor this cause I bow
my knees unto the ffather of our Lord Jesus
Christ, of whom the whole family in heaven and
earth is named, that hee would grant you accord-
ing to the riches of his glory, to bee strengthened
with might by his spirit in the inner man: That
Christ may dwell in your hearts by faith; that
ye being rooted and grounded in love, may bee
able to comprehend with all Saints, what is the
breadth, and length, and, ~~height~~ depth, and
height; and to know the love of Christ, which
passeth knowledge, that ye might bee filled with
all the fulness of God. Now unto him that is
able to doe exceeding abundantly above all that
wee ask or thinke, according to the power that
worketh in us, unto him bee glory in the Church
by Christ Jesus, throughout all ages, world
without end. Amen.

The Gospel.

And it came to passe the day after, that Jesus S. Luke. 7. 11
went into a city called Nain, and many of his
disciples went with him, and much people. Now
when hee came nigh to the gate of the city,
behold, there was a dead man carried out, the

-
1. 1. The 205th page of the MS. Book commences with the words "The Epistle."
1. 4. In "unto", a "v" altered into the "u".
1. 9. After "faith", a comma altered into the semicolon.
1. 15. In "unto", a "v" altered into the "u".
1. 18. In "us", a "v" altered into the "u".
1. 18. In "unto", a "v" altered into the "u".

Trinity Sunday xvi.

only son of his mother, and shee was a widow;
and much people of the city was with her.
And when the Lord saw her, hee had compassion
on her, and said unto her, Weep not. And hee
came and touched the bier, (and they that beare
him stood still) And hee said, Young man, I say
unto thee, Arise. And hee that was dead, sa-
up, and began to speake: And hee delivered him
to his mother. And there came a fear on all,
and they glorified God, saying, that a great
Prophet is risen up among us, and that God
hath visited his people. And this rumour of him
went forth throughout all Judea, and throughout
all the Region round about.

The 202

xvij

The-seventeenth Sunday after Trinity.

The Collect †

Lord, we pray thee, that thy grace may always
prevent and follow us; and make us continually
to be given to all good works, through Jesus
Christ our Lord. Amen.

-
- l. 4. In "unto", a "v" altered into the "u".
l. 7. In "unto", a "v" altered into the "u".
l. 11. In "up", a "v" altered into the "u".
l. 11. In "us", a "v" altered into the "u".
l. 16. The 206th page of the MS. Book commences with the word "The".
l. 19. In "always", "ie" altered into the "y".
l. 20. In each "us", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

Trinity Sunday xvii

The Epistle.

I therefore the prisoner of the Lord beseech Ephes. 4. j
you that ye walk worthy of the vocation where-
with ye are called, with all lowliness, and meek-
ness, with long-suffering, forbearing one ano-
ther in love; endeavouring to keep the unity of
the Spirit in the bond of peace. There is one
body, and one Spirit, even as ye are called in
one hope of your calling; one Lord, one faith,
one baptism, one God and Father of all, who
is above all, and through all, and in you all.

The Gospel.

It came to pass, as Jesus went into the house S. Luke. 14. j.
of one of the chief Pharisees to eat bread on
the Sabbath day, that they watched him. And
behold, there was a certain man — before him
who had the dropsie. And Jesus answering, spake
unto the Lawyers and Pharisees, saying, Is it
lawful to heal on the Sabbath day? And they
held their peace. And he took him, and healed
him, and let him go; and answered them,
saying, Which of you shall have an ass, or an
ox fallen into a pit, and will not straightway
pull him out on the Sabbath day? And they

-
- l. 6. In "unity", a "v" altered into the "u".
l. 18. In "unto", a "v" altered into the "u".
l. 21. After "go", a comma altered into the semicolon.
l. 21. After "them", a blot, as if to obliterate a point.
l. 22. In "have", a "u" altered into the "v".
-

U. Pr.
ll. 16, 17. which had.

Q. Pr.

Trinity Sunday xvii

could not answer him again^e to these things. And he^e put forth a parable to those who were bidden, when he^e marked how they chose out the chief^e room^es, saying ^uunto them, When thou art bidden of any man to a wedding, sit not down^e in the highest room, le^st a more honor^able man then thou be bidden of him: And he^e that bade thee and him, come and say to thee, give this man place; and thou begin with shame to take the lowest room^e. But when thou art bidden, go and sit down in the lowest room, that when he^e that bade thee,

203

cometh, he^e may say ^uunto thee, ffriend go ^up higher: then shalt thou have worship in the presence of them that sit a^u meat^u with thee. ffor whosoever exalteth himself^e, shall be^e abased; and he^e that humbleth himself^e, shall be^e exalted.

The eighteenth Sunday after Trinity.

The Collect.

Lord, we^e beseech thee, grant thy people grace

-
- l. 4. In "unto", a "v" altered into the "u".
 l. 9. After "place", a comma altered into the semicolon.
 l. 13. The 206th page of the MS. Book has no catch-word.
 l. 14. The 207th page of the MS. Book commences with the word "cometh".
 l. 14. In "unto", a "v" altered into the "u".
 l. 14. In "up", a "v" altered into the "u".
 l. 15. In "higher", a "t" altered into the "g".
 l. 15. In "have", a "u" altered into the "v".
-

U. Pr.

l. 2. which were.

(342)

Q. Pr.

l. 2. which were.

Trinity Sunday xvij

to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle

I thanke my God always on your behalf, for j Cor. j. 4. the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledg, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel.

When the Pharisees had heard that Jesus had S. Mat. 22. 34. put the Sadduces to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great comandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great comandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two comandments hang all the

-
- l. 2. In "devil", an "i" altered into the "e".
l. 9. In "utterance", a "v" altered into the "u".
l. 13. In "unto", a "v" altered into the "u".
l. 21. In "said", "th" altered into the "d".
l. 25. In "unto", a "v" altered into the "u".

Trinity Sunday xviii

law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, the son of David. He saith unto them, How then doth

204

David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle

Ephes. 4. 17. This I say therefore, and testifie in the Lord, that ye henceforth walk not as other gentiles

-
1. 4. In "unto", a "v" altered into the "u".
1. 5. In "unto", a "v" altered into the "u".
1. 6. The 207th page of the MS. Book has no catch-word.
1. 7. The 208th page of the MS. Book commences with the word "David".
1. 8. In "unto", a "v" altered into the "u".
-

U. Pr.

1. 12. Parentheses omitted.
(344)

Q. Pr.

1. 7. The LORD.

Trinity Sunday xix

walkę in the vanity of their mind; havęing the understanding darkęned, being alienated from the life of God through the ignorance that is in them, because of the blindnessę of their heart; who being past feeling, have given themselves over unto lasciviousnessę, to work all uncleannessę with greedinessę. But ye have not so learned Christ; If soę beę that ye have heard him, and have been taught by him, as the truth is in Jesus; That ye put off as concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts, and beę renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousnessę and true holinessę. Wherefore putting away lying, speak every man truth with his neighbour; for weę are members one of another. Be ye angry and sin not. Let not the sun goę downę upon your wrath: neither give place to the Devill. Let him that stole, steale no more; but rather

205

rather let him labour, working with his hands the

-
1. 1. After "mind", a comma altered into the semicolon.
 1. 1. In "havęing", a "u" altered into the "v".
 1. 2. In "understanding", a "v" altered into the "u".
 1. 5. In "have", a "u" altered into the "v".
 1. 5. In "themselves", a "u" altered into the "v".
 1. 6. In "unto", a "v" altered into the "u".
 1. 7. In "have", a "u" altered into the "v".
 1. 8. In "have", a "u" altered into the "v".
 1. 9. In "have", a "u" altered into the "v".
 1. 13. After "mind", a comma altered into the semicolon.
 1. 19. In "upon", a "v" altered into the "u".
 1. 22. The 209th page of the MS. Book commences with the word "rather".

Trinity Sunday xix

thing which is good, that hee may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed vnto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evill speaking be put away from you with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel.

S. Mat. 9. j. **J**ESUS entred into a ship, and passed over, and came into his owne tilly. And behold, they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sinns be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore thinke ye evill in your hearts? for whether is easier to say, Thy sinns be forgiven thee? or to say, Arise, and walk? [^] But ~~And~~ that ye may know that the Son of man hath power on earth to forgive sinns, (then

-
- l. 1. In "have", a "u" altered into the "v".
 - l. 4. In "use", a "v" altered into the "u".
 - l. 17. In "unto", a "v" altered into the "u".
 - l. 20. In "themselves", a "u" altered into the "v".

Trinity Sunday xix

saith heȝ to the sick of the Palsēy) Arise, take
up thy bed, and go unto thine house. And heȝ
arose, and departed to his house. But when the
multitude saw it, they marvelled, and glorified
God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect^r

O Almighty and most merciful God, of thy
bountifull goodness keep us, weȝ beseech
thee, from all things that may hurt us; That
weȝ being ready both in body and soul, may
cheerfully aecomplish those things that thou
wouldest have done, through Jesus Christ our
Lord. Amen.

206

The Epistle

See then that ye walk circumspectly, not as Ephes. 5. 15.
fools, but as wise, redeeming the time because
the days are evil. Wherefore beȝ ye not un-
wise, but understanding what the will of the Lord
is. And beȝ not drunk with wine, wherein is
excess; but be filled with the spirit, speaking to

-
1. 1. In "Palsēy", the "y" written upon "ie".
1. 2. In "up", a "v" altered into the "u".
1. 2. In "unto", a "v" altered into the "u".
1. 5. In "unto", a "v" altered into the "u".
1. 9. In "us", a "v" altered into the "u".
1. 10. In "us", a "v" altered into the "u".
1. 15. The 209th page of the MS. Book has no catch-word.
1. 16. The 210th page of the MS. Book commences with the words "The Epistle"
1. 18. In "days", "ie" altered into the "y".
ll. 19, 20. In "unwise", a "v" altered into the "u".
l. 20. In "understanding", a "v" altered into the "u".

Trinity Sunday xx

your selves in psalmes, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks — always for all things vnto God, and the ffather, in the name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The Gospel.

S. Mat. 22. j. **J**esus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: And the remnant took his servants, and intreated them spitefully, and slew them. But when the king heard thereof he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore

-
1. 1. In "selves", a "u" altered into the "v".
 1. 1. In "hymns", an "i" altered into the "y".
 1. 3. In "always" "ie" altered into the "y".
 1. 5. After "Christ", a comma altered into the semicolon.
 1. 5. In "selves", a "u" altered into the "v".
 1. 8. In "unto", a "v" altered into the "u".
 1. 13. In "have", a "u" altered into the "v".
 1. 14. After "dinner", a comma altered into the semicolon.
 1. 15. In "unto", a "v" altered into the "u".
 1. 16. In "ways", "ie" altered into the "y".
 1. 20. After "wroth", a comma altered into the semicolon.

Trinity Sunday xx

into the high-ways, and as many as ye shall find
bid to the marriage. So those servants went out
into the high-ways and gathered together all as
many as they found, both bad and good; and the
wedding was furnished with guests. And when
the king came in to see the guests, he^e saw there
a man who had not on a wedding garment. And
he^e saith unto him, ffriend, how camest thou in
hither, not ha^ving a wedding

garment?

207

garment? and he^e was speecchless^e. Then said
the king to the servants, Bind^e him hand and
foot, and take him away, and cast him into
ou^tter darkness^e: there shall be^e weeping and
gnashing of teeth. ffor many are called, but few
are chosen.

The one and twentieth Sunday after

Trinity⁴ The Collect.

Grant, we^e beseech thee, mercifull Lord, to
thy faithfull people pardon and peace, that they
may be^e cleansed from all their sinⁿis, and serve

1. 2. In "high-ways", "ie" altered into the "y".
1. 4. In "high-ways", "ie" altered into the "y".
1. 5. After "good", a comma altered into the semicolon.
1. 9. In "unto", a "v" altered into the "u".
1. 10. In "ha^ving", a "u" altered into the "v".
1. 11. The tape which annexed the MS. to the Transmiss has removed the lower part of
the note of interrogation.
1. 12. The 211th page of the MS. Book commences with the word "garment?".
1. 15. In "outer", a "v" altered into the "u".

U. Pr.

1. 7. which had not.

Q. Pr.

1. 7. which had not.
11. 18, 19. THE TWENTY-FIRST SUNDAY
AFTER TRINITY.

Trinity Sunday xx

thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epistle

Ephes. 6. 10. **M**y Brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devill. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spirituall wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace: above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and sup-

-
- l. 8. In "blood", an "o" altered into the "u".
 l. 11. In "unto", a "v" altered into the "u".
 l. 13. In "having", a "u" altered into the "v".
 l. 14. In "having", a "u" altered into the "v".
 l. 15. In "having", a "u" altered into the "v".
 l. 20. In "salvation", a "u" altered into the "v".
 l. 22. In "always", "ie" altered into the "y".
-

Trinity Sunday xxj

plication in the Spirit, and watching thereunto
with all perseverance and supplication for all
Saints; and for me, that utterance may be
open
given unto me, that I may utter my mouth
boldly, to make known the mystery of the
Gospel; for which I am an ambassador in bonds,
that therein I may speak boldly, as I ought to
speak.

The 208

The Gospel.

There was a certain noble man, whose son S. Joh: 4. 46.
was sick at Capernaum. When he heard that
Jesus was come out of Judea into Galilee, he
went unto him, and besought him, that he
would come down, and heal his son; for he
was at the point of death. Then said Jesus
unto him, except ye see signs and wonders, ye
will not believe. The noble man saith unto him,
Sir, come down ere my Child dye. Jesus saith
unto him, Go thy way, thy son liveth. And
the man believed the word that Jesus had

-
- l. 1. In "thereunto", a "v" altered into the "u".
 - l. 3. In "utterance", a "v" altered into the "u".
 - l. 4. In "unto", a "v" altered into the "u".
 - l. 5. In "mystery", an "i" altered into the "y".
 - l. 10. The 212th page of the MS. Book commences with the words "The Gospel."
 - l. 14. In "unto", a "v" altered into the "u".
 - l. 17. In "unto", a "v" altered into the "u".
 - l. 18. In "unto", a "v" altered into the "u".
 - l. 20. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

l. 13. Judæa.

Trinity Sunday xxj

spoken **u**nto him, and he~~ſ~~ went his way. And as he~~ſ~~ was now going down~~e~~, his servants met~~ſ~~ him, and told him, saying, **Thy** son liveth. Then **e**nquired he~~ſ~~ of them the hour when he~~ſ~~ began to amend: And they said **u**nto him, **y**esterday at the se~~v~~enth hour the fe^aver left him. So the father knew that it was at the same hour, in the which Jesus said **u**nto him, Thy son liveth; and himsel~~ſ~~ believed, and his — whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect

Lord, we~~ſ~~ beseech thee to keep thy houshold the Church in continually godliness~~e~~, that through thy protection it may be~~ſ~~ free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name, through Jesus Christ our Lord. Amen.

The Epistle.

Phil: 1. 3 **I** thank~~e~~ my **G**od **u**pon every remembrance of

-
- l. 1. In "unto", a "v" altered into the "u".
l. 4. In "enquired", an "i" altered into the "e".
l. 5. In "unto", a "v" altered into the "u".
l. 8. In "unto", a "v" altered into the "u".
l. 18. After "works", a blot, as if to obliterate a point.
l. 22. In "upon", a "v" altered into the "u".
-

U. Pr.

l. 11. Judæa.

Q. Pr.

l. 15. household.

(352)

l. 13. TWENTY-SECOND SUNDAY AFTER
TRINITY.

Trinity Sunday xxij

you, (always in every prayer of mine for you all, making request with joy) for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ;

209

even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: that ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel.

Peter said unto Jesus, Lord, how oft shall my S. Mat. 18. 21.

-
- l. 1. In "always", "ie" altered into the "y".
 - l. 1. In "prayer", an "i" altered into the "y".
 - l. 3. In "until", a "v" altered into the "u".
 - l. 5. In "until", a "v" altered into the "u".
 - l. 7. The 212th page of the MS. Book has no catch-word.
 - l. 8. The 213th page of the MS. Book commences with the word "even".
 - l. 9. In "have", a "u" altered into the "v".
 - l. 11. In "partakers", an "e" altered into the "a".
 - l. 19. In "unto", a "v" altered into the "u".
 - l. 22. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

l. 4. which hath.

Trinity Sunday xxij

brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, untill seven times; but until seventy times seven. Therefore is the kingdom of heaven likened vnto a certain King, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who ought him ten thousand tallents. But forasmuch as he had not to pay, his Lord comanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants; who ought him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me,

-
- l. 2. In "unto", a "v" altered into the "u".
 l. 3. In "unto", a "v" altered into the "u".
 l. 3. In each "untill", a "v" altered into the "u".
 l. 7. In "unto", a "v" altered into the "u".
 l. 13. In "have", a "u" altered into the "v".
 l. 18. After "pence", a comma altered into the semicolon.
 l. 22. In "Have", a "u" altered into the "v".
-

U. Pr.

- ll. 5, 6. which would.
 l. 8. which owed.
 l. 18. which owed.

Q. Pr.

- ll. 5, 6. which would.
 l. 8. which owed.
 l. 18. which owed.

Trinity Sunday xxij

and I will pay — thee all. And he would not;
but went and cast him into —

210

prison, till hee should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told vnto their Lord all that was done. Then his Lord after that hee had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pittie on thee? And his Lord was wroth, and delivered him to the tormentors, till hee should pay all that was due unto him. So likewise shall my heavenly ffather doe also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after
Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness, be ready we beseech thee to hear the devout prayers of thy Church;

-
1. 3. The 213th page of the MS. Book has no catch-word.
1. 4. The 214th page of the MS. Book commences with the word "prison".
1. 8. In "unto", a "v" altered into the "u".
1. 9. In "forgave", a "u" altered into the "v".
1. 10. In "have", a "u" altered into the "v".
1. 14. In "unto", a "v" altered into the "u".
1. 15. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

II. 18, 19. TWENTY-THIRD SUNDAY AFTER
TRINITY.

(355)

Trinity Sunday xxij

and grant that those things which weſ askē faithfully, weſ may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle

Brethren, beſ followers together of me, and

Phil. 3. 17.

mark them who walk so, as ye have **us** for an ensample. (ffor many walkē of whom I have told you often, and now tell you even weeping, that they are the enemies of the crossē of Christ; whose end is destruction, whose God is their belly, and whose glory is ⁱⁿ theirē shame, who mind earthly things) for our conversation is in heaven, from whence also we look ffor the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like **unto** his glorious body, according to the working whereby hee is able even to subdue all things **unto** himselfē.

The

211

The Gospel.

Then went the Pharisees and took counsell

S. Mat. 22. 15.

how they might entangle him in his talk. And they sent out **unto** him their disciples with the

l. 6. In "have", a "u" altered into the "v".

l. 6. In "us", a "v" altered into the "u".

l. 7. In "have", a "u" altered into the "v".

l. 15. In "unto", a "v" altered into the "u".

l. 18. In "unto", a "v" altered into the "u".

l. 20. The 215th page of the MS. Book commences with the words "The Gospel."

l. 24. In "unto", a "v" altered into the "u".

U. Pr.

l. 6. which walk.

(356)

Q. Pr.

l. 6. which walk.

Trinity Sunday xxij

Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawfull to give tribute unto Cesar, or not? but Jesus perceived their wickednesse, and said, why tempt ye mee, ye hypocrites? Shew me the tribute mony.

And they brought unto him a penny. And ^{he} they saith unto them, Whose is this image and superscription? they say vnto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after
Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people

- l. 4. In "us", a "v" altered into the "u".
- l. 6. In "unto", a "v" altered into the "u".
- l. 8. In "Hypocrites", an "i" altered into the "y".
- l. 9. In "unto", a "v" altered into the "u".
- l. 9. In "peny", the "pen" written upon an erasure.
- l. 10. In "unto", a "v" altered into the "u".
- l. 12. In each "unto", a "v" altered into the "u".
- l. 13. In "unto", a "v" altered into the "u".

U. Pr.

- l. 6. Cæsar.
- l. 11. Cæsar's.
- l. 13. Cæsar.
- l. 13. Cæsar's.

Q. Pr.

ll. 17, 18. TWENTY-FOURTH SUNDAY
AFTER TRINITY.

Trinity Sunday xxiiij

from their offences ; that through thy bountifull
goodness~~e~~ we~~e~~ may all be delivered from the
bands of those syn~~s~~, which by our frailty we~~e~~
have co~~m~~mitted : Grant this, O heavenly father,
for Jesus Christs sake, our blessed Lord and
Saviour. Amen.

The Epistle.

Col: j. 3. We~~e~~ give thanks to God and the ffather of our
Lord Jesus Christ, praying alway~~s~~ for you, since
we~~e~~ heard of your faith in Christ Jesus, and of
the love which ye have to all the saints ;

for 212

for the hope which is laid u~~p~~ for you in heaven,
whereof ye heard before in the word of the truth
of the gospel; which is come u~~n~~to you, as it is
in all the world, and bringeth forth fruit, as it
doth also in you, since the day ye heard of it,
and knew the grace of God in truth. As ye also
learned of Epaphras our dear~~e~~ fellow-servant, who
is for you a faithfull minister of Christ ; who also
declared u~~n~~to u~~s~~ your love in the Spirit. ffor
this cause we~~e~~ also, since the day we~~e~~ heard it,
do~~e~~ not cease to pray for you, and to desire that
ye might be~~e~~ filled with the knowledge of his will

-
- l. 4. In "have", a "u" altered into the "v".
 - l. 6. The "r" in "Saviour" written upon an erasure.
 - l. 9. In "always", "ie" altered into the "y".
 - l. 11. In "have", a "u" altered into the "v".
 - l. 13. The 216th page of the MS. Book commences with the words "for the".
 - l. 13. In "up", a "v" altered into the "u".
 - l. 15. In "unto", a "v" altered into the "u".
 - l. 21. In "unto", a "v" altered into the "u".
 - l. 21. In "us", a "v" altered into the "u".

Trinity Sunday xxiv.

in all wisdomē and spiritual understanding.
That ye might walk worthy of the Lord unto all
pleasing, being fruitfull in every good work, and
increasing in the knowledge of God; strengthned
with all might, according to his — glorious power,
unto all patience and long-suffering with joyfulness;
giving thanks unto the father, who hath
made us meet to be partakers of the inheritance
of the Saints in light.

The Gospel.

While Jesus spake these things unto Johns S. Mat. 9. j8.
disciples, behold, there came a certain ruler and
worshipped him, saying, My daughter is even
now dead; but come and lay thy hand upon
her, and shee shall live. (And Jesus arose, and
followed him, and so did his disciples. And be-
hold, a woman who was diseased with an issue of
blood twelve years, came behind him, and
touched the hem of his garment: for shee said
within herselfe, If I may but touch his garment,
I shall be whole. But Jesus turned him about,
and when hee saw her, hee said, Daughter, be

- l. 1. In "understanding", a "v" altered into the "u".
- l. 2. In "unto", a "v" altered into the "u".
- l. 6. In "unto", a "v" altered into the "u".
- l. 7. In "unto", a "v" altered into the "u".
- l. 8. In "us", a "v" altered into the "u".
- l. 11. In "unto", a "v" altered into the "u".
- l. 14. In "upon", a "v" altered into the "u".

U. Pr.

- ll. 16, 17. The parenthesis is placed at
"And behold".
l 17. which was diseased.

Q. Pr.

- ll. 16, 17. The parenthesis is placed at
"And behold".
l. 17. which was diseased.

Trinity Sunday xxiv.

of good comfort, thy faith hath made thee whole.
And the woman was made whole from that hour)
And when Jesus came into the Rulers house,
and saw the minstrels and the people

213

makēing

makēing a noise, heȝ said unto them, Give
place; for the maid is not dead, but sleepeth.
And they laughed him to scornē. But when the
people were put forth, heȝ went in, and took her
by the hand, and the maid arose. And the fame
hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect:

Stir up, weȝ beseech thee, o Lord, the wills
of thy faithful people, that they plenteously
bringing forth the fruit of good works, may of
thee be plenteously rewarded, through Jesus
Christ our Lord. Amen.

for the Epistle.

Jer. 23. 5. Behold the days come, saith the Lord, that I
will raise vnto David a righteous branch, and a
king shall reign, and prosper, and shall execute

l. 6. The 217th page of the MS. Book commences with the word "makēing".

l. 6. In "unto", a "v" altered into the "n".

l. 7. After "place", a comma altered into the semicolon.

l. 14. In "up", a "v" altered into the "u".

l. 20. In "days", "ie" altered into the "y".

U. Pr.

Q. Pr.

l. 12. *The five and twentieth Sunday after
Trinity.*

(360)

Trinity Sunday xxv

and justice

~~justice and~~ judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely: And this is his name whereby he shall be called The Lord our righteousness. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but the Lord liveth, who brought up, and who led the seed of the house of Israel out of the North-countrey, and from all Countreyes whither I had driven them, and they shall dwell in their own land.

The Gospel.

When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat. (And this he said to prove him, for he himself knew what he would do) Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every one

of 214

- l. 1. In "days", "ie" altered into the "y".
- l. 3. After "safely", a period altered into the colon.
- l. 5. In "days", "ie" altered into the "y".
- l. 7. In "up", a "v" altered into the "u".
- l. 8. In "Egypt", an "i" altered into the "y".
- l. 8. After "Egypt", a comma altered into the semicolon.
- l. 9. In "up", a "v" altered into the "u".
- l. 11. In "whither", an "e" altered into the "i".
- l. 14. In "up", a "v" altered into the "u".
- l. 15. In "unto", a "v" altered into the "u".

U. Pr.

- l. 7. which brought up.
- ll. 8, 9. which brought up, and which led.

Q. Pr.

- l. 7. which brought up.
- ll. 8, 9. which brought up, and which led.

Trinity Sunday xxv

of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith **u**nto him, There is a lad here, who hath five barly^e loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit downe. Now there was much grasse in the place. So the men sat downe, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they were filled, he said **u**nto his disciples, Gather **u**p the fragments that remaine, that nothing be lost. Therfore they gathered them together, and filled twelve baskets with the — fragments of the five barley-loaves, which remained over and above **u**nto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

If there be any mo^{re} Sundaies before Advent-Sunday, the service of some of those Sundayes that were omitted after the Epi-

-
1. 1. The 218th page of the MS. Book commences with the words "of them".
 1. 2. In "unto", a "v" altered into the "u".
 1. 13. In "unto", a "v" altered into the "u".
 1. 13. In "up", a "v" altered into the "u".
 1. 17. In "unto", a "v" altered into the "u".
-

U. Pr.

1. 3. which hath.
 (362)

Q. Pr.

1. 3. which hath.

Saint Andrews Day.

phany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall alwaies be used upon the Sunday next before Advent.

215

Saint Andrews Day.

The Collect.

Almighty God, who didst give such grace unto thy holy Apostle St Andrew, that he readily obeyed the calling of thy son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up our selves obediently to fulfill thy holy comandments, through the same Jesus Christ our Lord. Amen.

The Epistle.

If thou shalt confess with thy mouth the Lord Rom. 10:9.
Jesus, and shalt believe in thine heart, that God

-
- l. 4. After "Gospel", a blot, as if to obliterate a point.
l. 7. The 218th page of the MS. Book has no catch-word.
l. 8. The 219th page of the MS. Book commences with the words "Saint Andrews".
l. 11. In "unto", a "v" altered into the "u".
l. 13. After "delay", a comma altered into the semicolon.
l. 13. In "unto", a "v" altered into the "u".
l. 13. In "us", a "v" altered into the "u".
l. 15. In "up", a "v" altered into the "u".
l. 15. In "selves", a "u" altered into the "v".
-

U. Pr.

. 11. Saint Andrew.

Q. Pr.

l. 11. Saint Andrew.

2 B 2

(363)

Saint Andrews Day.

hath raised him from the dead, thou shalt be saved. **f**for with the heart man believeth **u**nto righteousness, and with the mouth confession is made **u**nto salvation. **f**for the Scripture saith, Whosoever believeth on him shall not be ashamed. **f**for there is no difference between the Jew and the greek; for the same Lord over all is rich **u**nto all that call **u**pon him. **f**for whosoever shall call **u**pon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. **f**for Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words **u**nto the ends of the

-
- l. 2. In "unto", a "v" altered into the "u".
 - l. 4. In "unto", a "v" altered into the "u".
 - l. 4. In "salvation", a "u" altered into the "v".
 - l. 8. In "unto", a "v" altered into the "u".
 - l. 8. After "ffor", a blot, as if to obliterate a point.
 - l. 9. In "upon", a "u" altered into the "v".
 - l. 11. In "have", a "u" altered into the "v".
 - l. 12. In "have", a "u" altered into the "v".
 - l. 18. In "have", a "u" altered into the "v".
 - l. 21. In "have", a "u" altered into the "v".
 - l. 23. In "unto", a "v" altered into the "u".

Saint Andrews Day.

world. But I say, did not Israel know? **f**irst Moses saith, I will provoke you to jealousie by them that are no people, and by a foolish nation I will anger you.

But **216**

But Esaias is very bold, and saith, I was found of them that sought me not, I was made manifest **u**nto them that asked not after me. But to Israel he^s saith, All ~~the~~ day long I have stretched forth my hands **u**nto a disobedient and gain^saying people.

The Gospel.

Jesus walking by the sea of Galilee, saw two S. Mat. 4. 18. brethren, **S**imon called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) And he^s saith **u**nto them, **f**ollow me; And I will make you fishers of men. And they streightway left their nets, and followed him. And going on from thence, he^s saw other two brethren, James the son of Zebedee and John his brother in a ship with Zebedee their father mending their nets, and he^s called them. And they immediately left the ship and their father, and followed him.

l. 6. The 220th page of the MS. Book commences with the word "But".

l. 8. In "unto", a "v" altered into the "u".

l. 9. In "have", a "u" altered into the "v".

l. 10. In "unto", a "v" altered into the "u".

l. 14. In "Simon", a "y" altered into the "i".

l. 16. In "unto", a "v" altered into the "u".

Saint Thomas

Saint Thomas the Apostle.

The Collect.

Almighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtfull in thy Sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, o Lord, through the same Jesus Christ, to whom with thee and the holy Ghost be all honour and glory now and for evermore. Amen.

The Epistle.

Ephes. 2. 19. NOW therefore ye are no more strangers and foreiners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles

217

and

and Prophets, Jesus Christ himselfe being the theiforner Stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded

-
- l. 6. In "us", a "v" altered into the "u".
l. 8. In "never", a "u" altered into the "v".
l. 9. In "us", a "v" altered into the "u".
l. 16. In "upon", a "v" altered into the "u".
l. 19. The 221st page of the MS. Book commences with the words "and Prophets".
-

U. Pr.

Q. Pr.

l. 5. doubtful of.

Saint Thomas

together for an habitation of God through the Spirit.

The Gospel.

Thomas, one of the twelve, called Dydimus, S. Jo: 20. 24. was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are

- l. 4. In "Dydimus", an "i" altered into the "y".
- l. 6. In "unto", a "v" altered into the "u".
- l. 7. In "have", a "u" altered into the "v".
- l. 7. In "unto", a "v" altered into the "u".
- l. 11. In "days", "ie" altered into the "y".
- l. 14. In "unto", a "v" altered into the "u".
- l. 16. After "hands", a comma altered into the semicolon.
- l. 16. In "hither", an "e" altered into the "i".
- l. 18. In "believing", an "e" altered into the "i".
- l. 19. In "unto", a "v" altered into the "u".
- l. 20. In "unto", a "v" altered into the "u".

U. Pr.

l. 4. Didymus.

Q. Pr.

l. 4. Didymus.

Convers. of S. Paul

they that have not seen, and yet have believed. And many other signis truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospell to shine throughout the world; Grant we beseech thee, that wee having his — wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which hee taught, through Jesus Christ our Lord. Amen.

218

for the Epistle

Acts. 9. 1. And Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high Priest, and desired of him letters to Damascus to the Synagogues, that if hee found any of this way, whether they were men or

-
1. 1. In each "have", a "u" altered into the "v".
 1. 6. In "have", a "u" altered into the "v".
 1. 13. In "having", a "u" altered into the "v".
 1. 15. In "unto", a "v" altered into the "u".
 1. 18. The 221st page of the MS. Book has no catch-word.
 1. 19. The 222nd page of the MS. Book commences with the words "for the Epistle".
 1. 22. In "unto", a "v" altered into the "u".
 1. 23. In "Synagogues", an "i" altered into the "y".

Convers. of S. Paul

women, heſ might bring them bound **unto** Jerusalem. And as he journeyed heſ came neer Damascus, and — suddenly there shined round about him a light from heaven. And heſ fell to the earth, and heard a voice saying **unto** him, Saul, Saul, why persecutest thou me? and heſ said, **Who** art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And heſ trembling and astonished, said, Lord, what wilt thou have me to doſ? And the Lord said **unto**

and

him, **Arise**, go into the **City**, and it shall be told thee what thou must doſ. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, heſ saw no man; but they led him by the hand, and brought him into Damascus. And heſ was three daies without sight, and neither did eat nor drinkſ. And there was a certainſ disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And heſ said, behold, I am here, Lord. And the Lord said **unto** him, **Arise**, and go into the streetſ which is called **Straight**, and enquire in the house of Judas for one called Saul, of Tarsus: for

-
- l. 1. In "unto", a "v" altered into the "u".
 - l. 2. In "journeyed", an "i" altered into the "y".
 - l. 5. In "unto", a "v" altered into the "u".
 - l. 11. In "have", a "u" altered into the "v".
 - l. 11. In "unto", a "v" altered into the "u".
 - l. 24. In "unto", a "v" altered into the "u".

Convers. of S. Paul

behold, heſ praieth, and hath ſeen in a viſion a man named Ananias, comꝑing in, and puttꝑg his hand on him, that heſ might receive his ſight. Then Ananias answered, Lord, I have heard by many of this man, how much evill hee hath done to thy Saints at Jeruſalem; and here heſ hath authority

219

from



from the chiefſ Priests to bind all that call on thy name. But the Lord ſaid unto him, Go thy way; for heſ is a choſen Velleſſ vnto me, to bear my Name before the Gentiles and kings, and the children of Iſrael. for I will ſhew him how great things he muſt ſuffer for my Names ſake. And Ananias went his way, and entred into the houſe; and puttꝑg his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt. And imēdiately there fell from his eyes as it had been ſcales; and heſ received ſight forthwith, and aroſe, and was baptized. And when heſ had

-
- l. 3. In "receive", a "u" altered into the "v".
 - l. 4. In "have", a "u" altered into the "v".
 - l. 9. The 223rd page of the MS. Book commences with the words "from the".
 - l. 10. In "unto", a "v" altered into the "u".
 - l. 18. In "unto", a "v" altered into the "u".
 - l. 22. After "scales", a comma altered into the semicolon.
-

U. Pr.

Q. Pr.

l. 15. entered.
(370)

l. 15. entered.

Convers. of S. Paul

received meat, heſ was ſtrengthened. Then was Saul certainſ days with the diſciples which were at Damascus. And **ſtrait** way heſ preached Chriſt in the **Synagogues**, that heſ is the **Son** of God. But all that heard him were amazed, and ſaid, Is not this heſ that deſtroyed them which called on this **ſName** in Jeruſalem, and came hither for that intent, that heſ might bring them bound **unto** the chiefſ Prieſts? But Saul encreaſed the more in ſtrength, and confounded the Jewes which dwelt at Damascus, proving that this is very Chriſt.

The Gospel.

Peter answered and ſaid **unto** **Jeſus**, **Behold**, S. Mat. 19. 27.

weſ have forſaken all and followed thee, what ſhall weſ have therefore? And Jeſus ſaid **unto** them, **Verily** I ſay **unto** you, that ye which have followed me in the regeneration when the **Son** of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit **upon** twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my **ſNames** ſake ſhall receive an

-
1. 2. In "days", "ie" altered into the "y".
1. 4. In "Synagogues", an "i" altered into the "y".
1. 9. In "unto", a "v" altered into the "u".
1. 14. In "unto", a "v" altered into the "u".
1. 15. In "have", a "u" altered into the "v".
1. 16. In "have", a "u" altered into the "v".
1. 17. In "unto", a "v" altered into the "u".
1. 18. In "have", a "u" altered into the "v".
1. 20. In "upon", a "v" altered into the "u".
1. 20. In "twelve", a "u" altered into the "v".
1. 21. In "twelve", a "u" altered into the "v".

Convers. of S. Paul

hundred fold, and shall inherit everlasting life. But many that are first shall bee last, and the last shall bee first.

220

The Purification of S^t Mary

The Presentation of Christ in the Temple,
comonly called, the Purification of
Saint Mary the Virgin.

The Collect.

Almighty and everliving God, weꝑ humbly be-
seech thy Majesty, that as thy onely begotten
S^{on} was this day presented in the temple in sub-
stance of our flesh; so we may be — presented
unto theꝑ with pure and cleane hearts, by the
same thy S^{on} Jesus Christ our Lord. Amen.

for the Epistle.

Mal. 3. j.

Behold, I will send my messenger, and heꝑ
shall prepare the way before me: And the Lord
whom ye seek, shall suddenly come to his temple;
even the messenger of the — — Covenant,
whom ye delight in; behold, hee shall come,
saith the Lord of Hosts. But who may abide the
day of his coming? and who shall stand when
heꝑ appeareth? for heꝑ is like a refiners fire, and
like fullers sope. And heꝑ shall sit as a refiner

-
1. 4. The 223rd page of the MS. Book has no catch-word.
1. 5. The 224th page of the MS. Book commences with the words "The Purification".
1. 10. In "unto", a "v" altered into the "u".
1. 23. After "in", a comma altered into the semicolon.
-

U. Pr.

Q. Pr.

1. 5. Omitted.

1. 5. Omitted.

The Purification of St. Mary

and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be — — pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts.

The Gospel.

And when the days of her purification, accord- S. Luk. 2. 22.
ing to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord (as it is written in

the **221**

the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of Turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was

-
- l. 1. In "purifier", a "y" altered into the "i".
 - l. 2. In "silver", a "u" altered into the "v".
 - l. 3. In "unto", a "v" altered into the "u".
 - l. 5. In "unto", a "v" altered into the "u".
 - l. 6. In "days", "ie" altered into the "y".
 - l. 15. In "days", "ie" altered into the "y".
 - l. 20. The 225th page of the MS. Book commences with the words "the law".

The Purification of St Mary.

Symeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was **u**pon him. And it was revealed **u**nto him by the holy Ghost, that he^s should not see death, before he^s had seen the Lords Christ. And he^s came by the **S**pirit into the temple, And when the parents brought in the child Jesus, to doe for him after the custome of the law, then took he^s him **u**p in his armes, and blessed **G**od, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. **f**for mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Symeon blessed them, and said **u**nto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall bee spoken against, (Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts

-
- l. 1. In "Symeon" an "i" altered into the "y".
 - l. 3. In "upon", a "v" altered into the "u".
 - l. 4. In "unto", a "v" altered into the "u".
 - l. 9. In "up", a "v" altered into the "u".
 - l. 12. In "have", a "u" altered into the "v".
 - ll. 12, 13. In "salvation", a "u" altered into the "v".
 - ll. 12, 13. After "salvation", a comma altered into the semicolon.
 - l. 17. In "Symeon", an "i" altered into the "y."
 - l. 18. In "unto", a "v" altered into the "u".
-

U. Pr.

- l. 1. Simeon.
- l. 17. Simeon.

(374)

Q. Pr.

- l. 1. Simeon.
- l. 17. Simeon.

The Purification of St Mary.

may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; shee was of a great age, and had lived with an husband seaven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And shee coming in that instant gave thanks likewise ^{un} to the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into

Galilee 222

Galilee to their owne city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God ^{was} upon him.

Saint Matthias Day.

The Collect

O Almighty God, who into the place of the traitor Judas didst choose thy faithfull servant Matthias to be of the number of the twelve

-
1. 3. After "Aser", a comma altered into the semicolon.
 1. 7. In "prayers", an "i" altered into the "y".
 1. 9. In "gave", a "u" altered into the "v".
 1. 15. The 226th page of the MS. Book commences with the word "Galilee".
 1. 17. In "upon", a "v" altered into the "u".
 1. 21. In "choose", a "u" altered into the "oo".
-

U. Pr.

1. 18. *St. Matthias's Day.*

Q. Pr.

1. 18. SAINT MATTHIAS'S DAY.

(375)

Saint Matthias

Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithfull and true pastours, through Jesus Christ our Lord. Amen.

for the Epistle.

Acts. j. 15

In those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbred with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst a sunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aeldama, that is to say, The field of blood. For it is written in the book of Psalmes, let his habitation be desolate, and let no man dwell therein; and his

-
- l. 6. In "days", "ie" altered into the "y".
 - l. 6. In "up", a "v" altered into the "u".
 - l. 10. In "have", a "u" altered into the "v".
 - l. 13. In "us", a "v" altered into the "u".
 - l. 13. In "obtained", an "e" altered into the "i".
 - l. 14. In "field", an "e" altered into the "i".
 - l. 17. In "unto", a "v" altered into the "u".
 - l. 18. In "field", "ei" altered into the "ie".
-

U. Pr.

l. 12. which was guide.
(376)

Q. Pr.

l. 12. which was guide.

Saint Matthias

bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us; beginning from the baptism of John, unto that same day that he was

taken **223**

taken up from us,) must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the Lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel.

At that time Jesus answered and said, I thank thee, O father, Lord of heaven and earth, because

-
1. 2. In "have", a "u" altered into the "v".
 1. 2. In "us", a "v" altered into the "u".
 1. 2. In "time", a "y" altered into the "i".
 1. 3. In "us", a "v" altered into the "u".
 1. 4. In "unto", a "v" altered into the "u".
 1. 7. The 227th page of the MS. Book commences with the word "taken".
 1. 7. In "up", a "v" altered into the "u".
 1. 7. In "us", a "v" altered into the "u".
 1. 8. In "us", a "v" altered into the "u".
 1. 16. In "gave", a "u" altered into the "v".
 1. 16. After "lots", a comma altered into the semicolon.
 1. 17. In "upon", a "v" altered into the "u".
 1. 20. In "time", a "y" altered into the "i".

Saint Matthias

thou hast hid these things from the wise and prudent, and hast revealed them **u**nto babes. Even so, father, for so it seemed good in thy sight. All things are delivered **u**nto me of my father. **;** and no man knoweth the **son** but the father ; neither knoweth any man the father **save** the son, and he **ȝ** to whomsoever the son will reveall **h**im. Come **u**nto me all ye that labour **;** and are heavy laden, and I will give you rest. Take my **yoke** **u**pon you, and learn of me, for I am meek and lowly in heart, and ye shall finde rest **u**nto your Soules. for my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

We **ȝ** beseech thee, o Lord, poure thy grace into our hearts, that as we **ȝ** have known the incarnation of thy son Jesus Christ by the message of an Angell **;** so by his cross **ȝ** and passion we **ȝ** may be **ȝ** brought **u**nto the glory of his resurrection, through the same Jesus Christ our Lord. Amen.

for 221

-
1. 2. In "unto", a "v" altered into the "u".
 1. 4. In "unto", a "v" altered into the "u".
 1. 6. In "save", a "u" altered into the "v".
 1. 8. In "unto", a "v" altered into the "u".
 1. 8. After "labour", a blot, as if to obliterate a point.
 1. 10. In "upon", a "v" altered into the "u".
 1. 12. In "unto", a "v" altered into the "u".
 1. 17. In "have", a "v" altered into the "u".
 1. 20. In "unto", a "v" altered into the "u".

Annunciation

for the Epistle.

Moreover the Lord spake again ^unto Ahaz, Isa. 7. 10.
saying, Ask^e thee a sign^e of the Lord thy God;
ask^e it either in the depth, or in the height
above. But Ahaz said, I will not ask^e, neither
will I tempt the Lord. And he^e said, Hear ye
now, O house of David, Is it a small thing for
you to weary men, but will ye weary my God
also? Therefore the Lord himself^e shall give
you a sign^e, Behold, a Virgin shall conceive and
bear a son, and shall call his name Immanuel.
Butter and hony shall he^e eat^e, that he^e may
know to refuse the evil, and choose the good.

The Gospel.

And in the sixth month the Angel Gabriel was S. Luk. j. 26.
sent from God ^unto a Ci^ty of Galilee, named
Nazareth, to a Virgin espoused to a man, whose
name was Joseph, of the house of David; and
the Virgins name was Mary. And the Angel
came in ^unto her, and said, Hail, thou that art
highly fauoured, the Lord is with thee; blessed
art thou among women. And when she^e saw
him, she^e was trowbled a^t his saying, and cast
in her mind what manner of Salutation this

-
1. 1. The 228th page of the MS. Book commences with the words "for the Epistle."
 1. 2. In "unto", a "v" altered into the "u".
 1. 3. After "God", a comma altered into the semicolon.
 1. 16. In "unto", a "v" altered into the "u".
 1. 18. After "David", a comma altered into the semicolon.
 1. 20. In "unto", a "v" altered into the "u".
 1. 21. After "thee", a comma altered into the semicolon.

Annunciation

should be^e. And the Angel said **u**nto her, fear not, Mary; for thou hast found fauour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He^e shall be^e great, and shall be^e called the son of the highest; and the Lord God shall give **u**nto him the throne of his father David. And he^e shall reign over the house of Jacob for ever, and of his Kingdom^e there shall be no end. Then said Mary **u**nto the Angel, How shall this be, ^eseing I know not a man? And the Angel answered and said **u**nto her, The holy Ghost shall come **u**pon thee, and the power^e of the highest shall over shadow thee: therfore^e also

225

also that holy thing which shall be^e born of thee, shall be called the son of God. And behold, thy Cosin^o Elizabeth, she^e hath also concei^eved a son in her old age; and this is the sixth month with her who was called Barren. **f**for with God nothing shall be **i**mpossible. And Mary said, behold, the handmaid of the Lord; be it **u**nto

-
- l. 1. In "unto", a "v" altered into the "u".
 - l. 7. In "unto", a "v" altered into the "u".
 - l. 10. In "unto", a "v" altered into the "u".
 - l. 12. In "unto", a "v" altered into the "u".
 - l. 13. In "upon", a "v" altered into the "u".
 - l. 16. The 229th page of the MS. Book commences with the word "also".
 - l. 18. After "Cosin" a small blot caused by an attempt to obliterate a comma.
 - l. 21. In "impossible", "un" altered into "im".
 - l. 22. After "Lord", a comma altered into the semicolon.
 - l. 22. In "unto", a "v" altered into the "u".

S. Mark

meȝ according to thy word. And the Angel departed from her.

Saint Marks Day†

The Collect.

O Almighty God, who hast instructed thy holy church with the heavenly doctrine of thy Evangelist Saint Mark; Give **us** græe, that being not like Children earried away with every blast of vainȝ doctrine, weȝ may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

Vnto every one of **us** is given græe according Eph. 4. 7. to the measure of the gift of Christ. Wherefore heȝ saith, when he aseended **up** on high, he led eaptivity eaptive, and gave gifts vnto men. (Now that hee aseended, what is it but that he also descended first into the lower parts of the earth? He that deseended is the same also that aseended **up** far above all heavens, that he might fill all things) And heȝ gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till weȝ all

l. 7. After "Mark", a comma altered into the semicolon.

. 7. In "us", a "v" altered into the "u".

l. 13. In "us", a "v" altered into the "u".

l. 15. In "up", a "v" altered into the "u".

l. 20. In "up", a "v" altered into the "u".

l. 21. In "gave", a "u" altered into the "v".

l. 23. After "teachers", a comma altered into the semicolon.

l. 25. After "Christ", a comma altered into the semicolon.

S. Mark

come in the ^eunity of the faith, and of the know-
 ledg^e of the son of God, ^sunto a perfect man,
 unto the measure of the stature of the fulnes^s
 of Christ; that we henceforth be no more
 Children tossed to and fro, and carried about
 with every wind of doctrine, by the slight of
 men, and

n
 cuning 226
^A

n
 cuning craftiness^e, whereby they ^{lie lie} ~~ly~~ in wait^e to
 deceive; but speaking the truth in love, may
 grow ^{up} into him in all things, which is the
 head, even Christ. ^ffrom whom the whole body
 fitly joyned together, and compacted by that
 which every joynt supplieth, according to the
 effectual working in the measure of every part,
 maketh increase of the body, unto the edifying
 of itself^e in love.

The Gospel.

S. John. 15. j. **I** am the true Vine, and my father is the husband-
 man. Every branch in me that beareth not fruit,
 he^e taketh away; and every branch that beareth

-
- l. 1. In "unity", a "v" altered into the "u".
 - l. 2. In "unto", a "v" altered into the "u".
 - l. 3. In "unto", a "v" altered into the "u".
 - l. 9. The 230th page of the MS. Book commences with the word "cuning".
n
 - l. 11. In "up", a "v" altered into the "u".
A
 - l. 16. In "unto", a "v" altered into the "u".
-

U. Pr.
 l. 6. sleight.
 (382)

Q. Pr.
 l. 6. sleight.

S. Marke

fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken ^unto you. Abide in me^ç, and I in you. As the branch cannot bear fruit of itself^ç, except it abide in the vine[;]; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me^ç, and I in him, the same bringeth forth much fruit; for — without me^ç ye can do^ç nothing. If a man abide not in me^ç he^ç is cast forth as a branch, and is withered[;]; and men gather[■] them, and cast them into the fire, and they are burned. If ye abide in me^ç, and my words abide in you, ye shall ask^ç what ye[■] will, and it shall be done ^unto you. Herein is my father glorified, that ye bear much fruit; so^ç shall ye be my disciples. As the father hath loved me, so have I loved you; continue ye in my love. If ye keep^ç my ^mcomandments, ye shall abide in my love; even as [^]I have kept my fathers ^mcomandments, and abide in his love. These things have I spoken [■]nto you, that my joy might remain^ç in you, and that your joy might be^ç full.

Saint

-
1. 3. In "have", a "u" altered into the "v".
 1. 3. In "unto", a "v" altered into the "u".
 1. 5. After "vine", a comma altered into the semicolon.
 1. 11. After "withered", a comma altered into the semicolon.
 1. 15. In "unto", a "v" altered into the "u".
 1. 17. In "have", a "u" altered into the "v".
 1. 20. In "have", a "u" altered into the "v".
 1. 21. In "have", a "u" altered into the "v".

Saint Philip and Saint James Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; grant **us** perfectly to know thy son Jesus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Phillip and Saint James, we **ę** may steadfastly walk in the way that leadeth to eternal life, through the same thy son Jesus Christ our Lord. Amen.

The Epistle.

S. Jam. j. j. **J**ames a servant of **G**od, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into diversę temptations; knowing this, that the trying of your faith wor-keth patience. But let patience have her perfect workę, that ye may be perfect and entire, wanting nothing. If any of you lack wisdomę, let him ask of **G**od, that giveth to all men liberally, and **u**pbraideth not, and it shall beę given him. But let him askę in faith, nothing wavering; for heę that wavereth is like a wave of the sea, driven

l. 1. The 231st page of the MS. Book commences with the word "Saint".

l. 4. In "us", a "v" altered into the "u".

l. 17. In "have", a "u" altered into the "v".

l. 21. In "upbraideth", a "v" altered into the "u".

U. Pr.

l. 1. *Saint Philip and Saint James's*
Day.

l. 7. Saint Philip.

(384)

Q. Pr.

l. 1. SAINT PHILIP AND SAINT JAMES'S
DAY.

l. 7. Saint Philip.

Saint Philip and Saint James Day.

with the wind, and tossed. ffor let not that man thinkē that heē shall receive any thing of the Lord. A double-minded man is unstable in all his waics. Let the brother of low degree rejoyce in that heē is exalted; but the rich in that heē is made low; because as the flower of the grasse heē shall passē away. ffor the sun is no sooner risen with a burning heat, but it withereth the grasse, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes. Blessed is the man that endureth temptation; for when heē is tryed, heē shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel.

And Jesus said unto his disciples, let not your heart be troubled; yc believe in God, believe also in me. In my fathers

228

house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I

-
- l. 3. In "unstable", a "v" altered into the "u".
 - l. 6. After "low", a comma altered into the semicolon.
 - l. 12. After "temptation", a comma altered into the semicolon.
 - l. 17. In "unto", a "v" altered into the "u".
 - l. 18. In "troubled", a "w" altered into the "u".
 - l. 20. The 231st page of the MS. Book has no catch-word.
 - l. 21. The 232nd page of the MS. Book commences with the word "house".
 - l. 21. After "mansions", a comma altered into the semicolon.
 - l. 22. In "have", a "u" altered into the "v".

Saint Philip and Saint James Day.

will come againe, and receive you vnto my selfe, that where I am, there ye may bee alsoe. And whither I goe ye know, and the way ye know. Thomas saith **u**nto him, Lord, wee know not whither thou goest, and how can wee know the way? Jesus saith **u**nto him, I am the way, the truth, and the life; no man cometh **u**nto the father but by me. If ye had knowne me, ye should haue known my father also; and from henceforth ye know him, and haue seen him. Philip saith **u**nto him, Lord, shew vs the father, and it sufficeth **us**. Jesus saith **u**nto him, Haue I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the father; and how sayest thou then, shew **us** the father? ^{not} Believest thou **that** I am in the father, and the father in me? The words that I speak **u**nto you, I speak not of my selfe; but the father that dwelleth in me, hee doth the works.

-
1. 4. In "unto", a "v" altered into the "u".
 1. 6. In "unto", a "v" altered into the "u".
 1. 7. After "life", a comma altered into the semicolon.
 1. 7. In "unto", a "v" altered into the "u".
 1. 9. In "have", a "u" altered into the "v".
 1. 10. In "have", a "u" altered into the "v".
 1. 11. In "unto", a "v" altered into the "u".
 1. 12. In "us", a "v" altered into the "u".
 1. 12. In "unto", a "v" altered into the "u".
 1. 12. In "have", a "u" altered into the "v".
 1. 15. After "father", a comma altered into the semicolon.
 1. 15. In "sayest", an "i" altered into the "y".
 1. 16. In "us", a "v" altered into the "u".
 1. 18. In "unto", a "v" altered into the "u".
-

U. Pr.

1. 19. doeth.
 (386)

Q. Pr.

1. 19. doeth.

S. ~~Phil. & S. James~~ Barnabas.

Believe me, that I am in the father, and the father in me; or else believe me for the very works sake. Verily, verily I say unto you, hee that believeth on mee, the works that I doe, shall hee doe also, and greater works then these shall he doe: because I go unto my father. And whatsoever ye shall aske in my name, that will I doe, that the father may be glorified in the son. If ye shall aske any thing in my name, I will do it

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

229

for the Epistle.

Tidings of these things came unto the ears of Acts. 11. 22.
the Church which was in Jerusalem; and they sent

-
- l. 3. In "unto", a "v" altered into the "u".
 - l. 6. In "unto", a "v" altered into the "u".
 - l. 14. In "singular", an "e" altered into the "a".
 - l. 15. In "us", a "v" altered into the "u".
 - l. 17. In "use", a "v" altered into the "u".
 - l. 19. The 232nd page of the MS. Book has no catch-word.
 - l. 20. The 233rd page of the MS. Book commences with the words "for the Epistle."
 - l. 21. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

l. 17. always.

(387)

S. Barnabas.

forth Barnabas, that hee should goe as far as Antioch. Who when hee came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave **u**nto the Lord. ffor hee was a good man, and full of the holy Ghost, and of faith; and much people was added **u**nto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when hee had found him, hee brought him **u**nto Antioch. And it came to passe, that a whole year they assembled themselves with the Church, and taught much people; And the disciples were called Christians first in Antioch. And in **dayes** ~~these dayes~~ came Prophets from Jcrusalem **u**nto Antioch. And there stood **u**p one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world; which came to passe in the dayes of **man** Claudius Cesar. Then the disciples, every ~~one~~ according to his ability determined to send ⁱ ~~releff~~ **u**nto the brethren which dwelt in Judea.

-
- l. 5. In "unto", a "v" altered into the "u".
 l. 6. After "faith", a comma altered into the semicolon.
 l. 7. In "unto", a "v" altered into the "u".
 l. 9. In "unto", a "v" altered into the "u".
 l. 11. In "themselves", a "u" altered into the "v".
 l. 14. In "unto", a "v" altered into the "u".
 l. 15. In "up", a "v" altered into the "u".
 l. 18. In "days", "ie" altered into the "y".
 l. 21. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

- l. 19. Cæsar.
 l. 21. Judæa.
 (388)

S. John Baptist.

Which also they did, and sent^t it to the elders by the hands of Barnabas and Saul.

The Gospel.

This^m is my comandment, that ye love one another, as I have^a loved you. Greater love hath no man then this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I comānd you. Henceforth I call you not servants; for the servant knoweth not what his Lord doth: but I have called you friends; for all things that I have heard of my father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the father in my name, he may give it you. S. Jo. 15. 12

Saint 239

Saint John Baptist.

The Collect.

Almighty God, by whose Providence thy servant John Baptⁱst was wonderfully born, and

-
- l. 10. In "have", a "u" altered into the "v".
l. 11. In "have", a "u" altered into the "v".
l. 12. In "unto", a "v" altered into the "u".
l. 13. In "have", a "u" altered into the "v".
l. 19. Immediately over "Saint John Baptist", "S. John Baptist." is written as the head-line.
l. 19. The 234th page of the MS. Book commences with the word "Saint".
l. 22. "Baptist" much defaced.
-

U. Pr.

- l. 10. doeth.
l. 19. *Saint John Baptist's Day.*

Q. Pr.

- l. 10. doeth.
l. 19. SAINT JOHN BAPTIST'S DAY.

S. John Baptist.

sent to prepare the way of thy son our Saviour by preaching of repentance; Make **us** so^e to follow his doctrine and holy life, that we^e may truly repent — — according to his preaching, and after his example constantly speak^e the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. Amen.

Isa. 40. j.

for the Epistle.

Comfort ye, comfort ye my people, saith your God. Speak^e ye comfortably to Jerusalem, and cry **unto** her, that her warfare is accomplished, that her iniquity is pardoned; for she^e hath received of the Lords hand double for all her sins[■]. The voice of him that cryeth in the wilderness^e, prepare ye the way of the Lord, make ^{strait}~~straight~~ in the desert a high way for our God. Every valley shall be exalted, and every mountaine^e and hill shall be made low, and the crooked shall be made strait, and the rough places plain^e. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he^e said, What shall I cry? All flesh is grass^e, and all the goodliness^e thereof is as the flower of the field. The grass^e

-
- l. 2. In "us", a "v" altered into the "u".
 - l. 12. In "unto", a "v" altered into the "u".
 - l. 13. After "pardoned", a comma altered into the semicolon.
 - l. 14. In "double", a "w" altered into the "u".
 - l. 15. In "sins[■]", an "n" altered into the "s".

S. John Baptist.

withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the Cities of Judah, behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall

shall 231

shall feed his flock like a Shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel.

Elizabeths full time came that she should be delivered; and she brought forth a son. And her neighbours and her Cosins heard how the Lord had shewed great mercy upon her, and they rejoyced with her. And it came to pass, that on the eighth day they came to circumcise the Child, and they called him Zacharias, after the name of his father. And his mother answered

-
- l. 6. In "up", a "v" altered into the "u".
 - l. 7. In "up", a "v" altered into the "u".
 - l. 8. In "up", a "v" altered into the "u".
 - l. 8. In "unto", a "v" altered into the "u".
 - l. 14. The 235th page of the MS. Book commences with the word "shall".
 - l. 22. In "upon", a "v" altered into the "u".

S. John Baptist

and said, Not so; but he^ſ shall be called John. And they said ^unto her, there is none of thy kindred that is called by this name. And they made sign^s to his father, how he^ſ would have him called. And he^ſ asked for a writ^{ing}-table, and wrote, saying, his name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he^ſ spake and praised God. And ^{feare}~~fear~~ came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that heard them, laid them ^up in their hearts, saying, What manner of Child shall this be^ſ? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be^ſ the Lord God of Israel, for he^ſ hath ^tvisi^ted and redeemed his people, and hath raised ^up an horn of salvation for ^us in the house of his servant David; as he^ſ spake by the mouth of his holy Prophets, which have been since the world began; that we^ſ should be^ſ

-
- l. 2. In "unto", a "v" altered into the "u".
l. 4. In "have", a "u" altered into the "v".
l. 13. In "up", a "v" altered into the "u".
l. 19. In "up", a "v" altered into the "u".
l. 19. In "salvation", a "u" altered into the "v".
l. 19. In "us", a "v" altered into the "u".
l. 21. In "have", a "u" altered into the "v".
-

U. Pr.

Q. Pr.

S. John Baptist

saved from our Enemies, and from the hand of all that hate **us**; to p^rform^e the p^r mercy promised to our fathers, and to remember his holy

our father

Covenant; the oath which he^e sware to [^]Abraham, that he^e would grant **unto us**, that we^e, being delivered out of the hands of our enemies, might serve him without fear^e, in holiness^e and righteousness^e before him all the dayes of our

life: **232**

life. And thou, Child, shalt be called the Prophet of the highest; for thou shalt go^e before the face of the Lord to prepare his wayes; to give knowledg^e of salvation **unto** his people by the remission of their sinys, through the te^dder mercy of our God, whereby the day-spring from on high hath visit^ed **us**, to give light to them that sit in darkness^e, and in the shadow of death, ~~and~~ to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing

I
~~in the wilderness~~ **unto Israel**

-
- l. 1. In "saved", a "u" altered into the "v".
 - l. 2. In "us", a "v" altered into the "u".
 - l. 5. In "unto", a "v" altered into the "u".
 - l. 5. In "us", a "v" altered into the "u".
 - l. 8. In "dayes", an "i" altered into the "y".
 - l. 10. The 236th page of the MS. Book commences with the word "life."
 - l. 13. In "salvation", a "u" altered into the "v".
 - l. 13. In "unto", a "v" altered into the "u".
 - l. 14. In "tender", the "nd" written upon an erasure.
 - l. 16. In "us", a "v" altered into the "u".
 - l. 21. In "unto", a "y" altered into the "u".

Saint Peter

Saint Peters Day.

The Collect.

O Almighty God, who by thy son Jesus Christ didst give to thy Apostle S^t Peter many^m excellent gifts, and comandedst him earnestly to feed thy flock; Make[^], we beseech thee, all Bishops and Pastours, diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

for the Epistle.

Acts. 12. j.

About that tⁱme Herod the King stretched forth his hands to vex certain[^] of the Church. And he[^] killed James the brother of John with the sword. And because hee saw it pleased the — Jews, he[^] proceeded further to take Peter also. (Then were the days of unleavened bread) And when he[^] had apprehended him, he[^] put him in prison, and delivered him to four^u quaternions of Soldiers to keep[^] him, intending after Easter to bring him — forth to the people.

Peter therefore was kept in prison; but prayer

-
- l. 9. In "receive", a "u" altered into the "v".
l. 17. In "Jews", the "s" written upon "es".
l. 18. In "days", "ie" altered into the "y".
l. 18. In "unleavened", a "v" altered into the "u".
l. 20. In "delivered", the "ver" written upon an erasure.
-

U. Pr.

l. 4. Saint Peter.
(394)

Q. Pr.

l. 4. Saint Peter.

Saint Peter

was made without ceasing of the Church ^unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two ^uSoldiers, bound with two—chaines, and the keepers before the doo^r, kept the Prison. And behold, the Angel of the Lord came ^upon him, and a light shined in the prison; and he^e smote Peter on the side, and raised him ^up,

233

^up, saying, Arise vp quickly. And his chaines fell of from his hands. And the Angell said ^unto him, gird thyselfe, and bind on thy sandals: and so he^e did. And he^e saith ^unto him, cast thy garment about thee, and follow me. And he^e — went out and followed him, and wist not that it was true which was done by the angel; but thought he^e saw a vision. When they were past the first and the second ward, they came ^unto the iron-gate that leadeth ^unto the Cit^y, which opened to them of his owne accord; and they went out, and passed on

-
- l. 1. In "unto", a "v" altered into the "u".
 - l. 2. In "have", a "u" altered into the "v".
 - l. 7. In "upon", a "v" altered into the "u".
 - l. 7. After "prison", a comma altered into the semicolon.
 - l. 9. In "up", a "v" altered into the "u".
 - l. 10. The 237th page of the MS. Book commences with the word "^up".
 - l. 10. In "up", a "v" altered into the "u".
 - l. 11. "of", sic orig.
 - l. 12. In "unto", a "v" altered into the "u".
 - l. 13. In "unto", a "v" altered into the "u".
 - l. 17. After "angel", a comma altered into the semicolon.
 - l. 19. In each "unto", a "v" altered into the "u".

Saint Peter

through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, now I know of a surety, that the Lord hath sent his Angels, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel

S. Mat.
16. 13.

Coasts

When Jesus came into the ~~Coasts~~^A of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the son of man, am? And they said, some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the Prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, thou art Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall

-
- l. 7. In "Jews", an "e" altered into the "s".
 - l. 14. In "unto", a "v" altered into the "u".
 - l. 15. In "Simon", a "y" altered into the "i".
 - l. 17. In "unto", a "v" altered into the "u".
 - l. 18. In "Simon", a "y" altered into the "i".
 - l. 19. In "blood", an "o" altered into the "u".
 - l. 19. In "unto", a "v" altered into the "u".
 - l. 20. In "unto", a "v" altered into the "u".
 - l. 21. In "upon", a "y" altered into the "u".
 - l. 22. After "Church", a comma altered to the semicolon.
-

U. Pr.

Q. Pr.

ll. 9, 10. Cæsarea Philippi.
(396)

St: James.

not prevailē against it. And I will give unto thee the keyes of the Kingdomē of heaven: And whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall beē loosed in heaven.

Saint 234

Saint James the Apostle.

The Collect.

Grant, O merciful God, that as thine holy Apostle S^t James, leaving his father and all that heē had, without delay was obedient unto the calling of thy sonē Jesus Christ, and followed him; so weē forsakēing all worldly and carnall affections, may be evermore ready to follow thy holy — — coṃandments, through Jesus Christ our Lord. Amen.

for the Epistle.

In those days came Prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world; which came to passē in the days of

Acts. 11.
27, and
part of Chap.
12.

-
1. 1. In "unto", a "v" altered into the "u".
1. 7. The 238th page of the MS. Book commences with the word "Saint".
1. 11. In "unto", a "v" altered into the "u".
1. 18. In "days", "ie" altered into the "y".
1. 19. In "unto", a "v" altered into the "u".
1. 19. In "up", a "v" altered into the "u".
1. 22. In "days", "ie" altered into the "y".
-

U. Pr.

Q. Pr.

1. 10. Saint James,

1. 10. Saint James.

1. 13. wordly.

St: James.

Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief ^{unto} the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that ⁱtime, Herod the king stretched forth his hands to vex certain of the Church. And hee killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel.

S. Mat:
20. 20.

Then came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certain thing of him. And he said ^{unto} her, What wilt thou? She saith ^{unto} him, grant that these my two ^{sons} ~~s~~ may sit, the one on thy right hand, and the other on th^l left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say ^{unto} him, We are able. And

-
1. 3. In "unto", a "v" altered into the "u".
1. 9. In "Jews", an "e" altered into the "s".
1. 15. In "unto", a "v" altered into the "u".
1. 17. In "left," the "le" written upon an erasure.
1. 22. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

1. 1. Claudius Cæsar.
1. 3. Judæa.

Saint Bartholomew the Apostle

heȝ saith **u**nto them, Ye shall drinke indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left is not mine to give, but it shall be given to them for whom it is prepared

of **235**

of my father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them **u**nto him, and said, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great, exercise authority **u**pon them. But

it shall not be so among ^{you :} **u**nto him, and said, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great, exercise authority **u**pon them. But

be great among you, let him be your minister; and whosoever will be ^{chief} ~~chief~~ among you, let him be your servant: Even as the son of man came not to be ministred **u**nto, but to minister, and to give his life a ransom^e for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, **u**nto thy Church to love that

-
- 1. 1. In "unto", a "v" altered into the "u".
 - 1. 7. The 239th page of the MS. Book commences with the words "of my".
 - 1. 9. In "unto", a "v" altered into the "u".
 - 1. 12. In "upon", a "v" altered into the "u".
 - 1. 15. The interlineation written upon an erasure.
 - 1. 17. In "unto", a "v" altered into the "u".
 - 1. 24. In "unto", a "v" altered into the "u".

Saint Bartholomew ~~the~~ Apostle

word which hee believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen.

for the Epistle.

Acts. 5. 12.

By the hands of the Apostles were many signes and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn^e himselfe ~~unto~~ them: but the people magnified them: And believers were the more added to the Lord, — multitudes both of men and women) Insomuch that they brought forth the sick into the streets, and laid them on — beds and couches, that a^t the least the shadow of Peter passing by might overshadow some of them. There came also a — — multitude out of the Ci^ties round about ~~u~~nto Jerusalem, bringing sick folks, and them which were vexed with ~~u~~nclean spirits, and they were healed every ^{one} ~~u~~nto.

The

236

The Gospel.

S. Luk. 22. 24. And there was also a strife among them, which of them should be accounted the greatest. And he said ~~u~~nto them, The kings of the Gentiles

Head-line. In "Apostle", the "stl" written upon an erasure.

l. 17. In "unto", a "v" altered into the "u".

l. 18. In "unclean", a "v" altered into the "u".

l. 21. The 240th page of the MS. Book commences with the words "The Gospel."

l. 24. In "unto", a "v" altered into the "u".

Saint Matthew.

exercise Lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. ffor whither is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a Kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones — judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. Amen.

-
- l. 8. In "upon", a "v" altered into the "u".
l. 6. In "whither", the "i" written upon an "e".
l. 6. After "greater", a blot, as if to obliterate a point.
l. 9. In "have", a "u" altered into the "v".
l. 10. In "unto", a "v" altered into the "u".
l. 11. In "unto", a "v" altered into the "u".
l. 19. In "us", a "v" altered into the "u".
-

U. Pr.

l. 6. whether.

Q. Pr.

l. 6. whether.

Saint Matthew.

The Epistle.

2 Cor. 4. j. Therefore ^eseing we^e have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, comending our selves to every mans conscience in the sight of God. But if our gospell be hid, it is hid to them that are lost: in whom the God of this world hath blinded the ~~eyes~~ minds of them which believe not least ^eye light of the glorious Gospell of Christ who is the image of God should shine unto them. for wee preach not our selves, but Christ Jesus the Lord; and our selves your servants ~~out of darkness~~ for Jesus sake. for God who commanded ~~not~~ the light to shine^a hath shined in our hearts to give the light of the knowledge of the glory of God ~~X~~ in the face of Jesus Christ

237



The Gospel.

S. Mat. 9. 9. And as Jesus passed forth from thence, he^e saw a man named Matthew, sitting at the receipt of custom. And he saith unto him, follow me. And he arose, and followed him. And it came

1. 2. In "have", a "u" altered into the "v".
1. 3. In each "have", a "u" altered into the "v".
1. 7. In "selves", a "u" altered into the "v".
1. 11. The remainder of this Epistle is written in very small character and in different ink from the general text.
1. 16. "not" is cancelled; it appears to have been intended as the catch-word before the introduction of the small writing.
1. 19. The 240th page of the MS. Book has no catch-word.
1. 20. The 241st page of the MS. Book commences with the words "The Gospel."
1. 23. In "unto", a "v" altered into the "u".

Saint Michael.

to passe, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat downe with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, hee said unto them, They that be whole need not a Physician, but they that are sick. But goe ye and learne what that meaneth, I will have mercy, and not sacrifice; for, I am not come to call the righteous, but sinners to repentance.

S^t Michael and all Angels.

The Collect.

O euerlasting God, who hast ordained and
~~tituted~~
~~tituted~~
cons~~tituted~~ the services of Angels and men in a
wonderfull Order; Mercifully grant, that as thy
holy Angels alway do thee service in heaven; so
by thy appointment they may succour and defend
us on earth, through Jesus Christ our Lord.
Amen.

for the Epistle.

There was warre in heaven: Michael and his Rev. 12. 7.
angels fought against the dragon, and the dragon
fought and his Angels; and prevailed not, neither

-
- l. 4. In "unto", a "v" altered into the "u".
 - l. 7. In "unto", a "v" altered into the "u".
 - l. 8. In "Physician", an "i" altered into the "y".
 - l. 9. In "have", a "u" altered into the "v".
 - l. 14. In "ordained", an "e" altered into the "a".
 - l. 19. In "us", a "v" altered into the "u".
 - l. 24. After "Angels", a comma altered into the semicolon.

S. Michael

was their^e place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he^e was cast out into the earth, and his angels were cast out with him. And I heard a — loud voice saying in heaven, Now is come sal^vation, and strength, and the king-
dom^e of our God, and the power of his Christ: for the accuser of our brethren is cast down,
which

238

which accused them before our God day and night. And they overcame him by the bloud of the Lamb, and by the word of their^e testimony; and they loved not their^e lives ^unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabitors of the earth and of the sea: for the devil is come down ^unto you, hav^ging great wrath, because he^e knoweth that he^e hath but a short time.

The Gospel.

S. Mat. 18. j. At the same tⁱme came the disciples ^unto Jesus, saying, who is the greatest in the king-
dom^e of heaven? And Jesus called a little

-
- l. 4. After "world", a comma altered into the semicolon.
 - l. 7. In "salvation", a "u" altered into the "v".
 - l. 11. The 242nd page of the MS. Book commences with the word "which".
 - l. 14. In "unto", a "v" altered into the "u".
 - l. 17. In "unto", a "v" altered into the "u".
 - l. 18. In "having", a "u" altered into the "v".
 - l. 21. In "time", a "y" altered into the "i".
 - l. 21. In "unto", a "v" altered into the "u".

S. Michael

Child **u**nto him, and set him in the midst of them, and said, Verily I say **u**nto you, Except ye be^g converted, and become as little Children, ye shall not enter into the kingdom^g of heaven. Whosoever therefore shall humble himself^g as this little Child, the same is greatest in the kingdom^g of heaven. And who so shall receive one such little Child in my name, recei^veth me. But whoso shall offend one of these little — ones which believe in me, It were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo **u**nto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them of, and cast them from thee: It is better for thee to enter into life halt or maimed, rather than havⁱng two hands or two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather than havⁱng two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say **u**nto you, that in heaven their angels doe

-
- 1. 1. In "unto", a "v" altered into the "u".
 - 1. 2. In "unto", a "v" altered into the "u".
 - 1. 8. In "receiveth", "ie" altered into the "ei".
 - 1. 13. In "unto", a "v" altered into the "u".
 - 1. 16. "of", sic orig.
 - 1. 18. In "havⁱng", a "u" altered into the "v".
 - 1. 22. In "havⁱng", a "u" altered into the "v".
 - 1. 25. In "unto", a "v" altered into the "u".

S. Luke

always behold the face of my father which is in heaven.

239

Saint

Saint Luke the Evangelist.

The Collect

Almighty God, who called^{ci}st Luke the Physi^{ci}an, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsom^e medicines of the doctrine delivered by him, all the diseases of our soul^s may be healed, through the mer^{ci}ts of thy son Jesus Christ our Lord. Amen.

The Epistle

2. Tim. 4. 5. Watch thou in all things, endure afflictions, do^e the work^e of an Evangelist, make full proof^e of thy ministry. ffor I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown^e of right^eeousness^e, which the Lord the righteous judge shall give me at that day: And not to me only, but unto all them also that love his ap-

-
1. 1. In "always", "ie" altered into the "y".
1. 4. The 243rd page of the MS. Book commences with the word "Saint".
1. 6. In "Physi^{ci}an", an "i" altered into the "y".
1. 8. In "Physician", an "i" altered into the "y".
1. 17. In "time", a "y" altered into the "i".
1. 18. In each "have", a "u" altered into the "v".
1. 19. In "have", a "u" altered into the "v".
1. 20. In "up", a "v" altered into the "u".
1. 23. In "unto", a "v" altered into the "u".

S. Luke

pearing. Doest thy diligence to come shortly
 unto me: for Demas hath forsaken me, hav^{ing}
 loved this p^{re}sent world, and is departed unto
 Thessalonica; Crescens to Galatia, Titus unto
 Dalmatia. Only Luke is with me. Take Mark[¶]
 and bring him with thee: for he^s is — profit-
 able unto me for the ministry. And Tychicus
 have I sent to Ephesus. The Cloak that I left at
 with
 Troas, Carpus, when thou comest bring with
 thee, and the books, but especially the parch-
 ments. Alexander the Copper-Smith did me
 much evil! The Lord reward him according to
 his works. Of whom be thou ware also^s, for he^s
 hath — greatly withstood our words.

The Gospel.

S. Luk. 10. 1

The Lord appointed other seventy also, and sent
 them two and two before his face into every City
 and place whither he^s himself would come.
 Therefore said he^s unto them,

the **240**

The harvest truly is great, but the labourers are

1. 2. In "unto", a "v" altered into the "u".
1. 2. In "hav^{ing}", a "u" altered into the "v".
1. 3. In "unto", a "v" altered into the "u".
1. 4. After "Thessalonica", a comma altered into the semicolon.
1. 4. In "unto", a "v" altered into the "u".
1. 7. In "Tychicus", an "i" altered into the "y".
1. 8. In "have", a "u" altered into the "v".
1. 12. After "evil", a period altered into the colon.
1. 19. In "unto", a "v" altered into the "u".
1. 21. The 244th page of the MS. Book commences with the words "The harvest".

U. Pr.

Q. Pr.

l. 8. cloke.

l. 8. cloke,

S. Simon & S. Jude.

few; pray ye therefore the Lord of the harvest
that he^e would send forth — — labourers into
his harvest. Go your wayes, behold, I send you
forth as lambs among wolves. Carry neither
purse, nor scrip, nor sh^oes, and salute no man
by the way. And into whatsoever house ye
ente^r first say, Peace be to this house. And if
the son of Peace be there, your peace shall rest
u^pon it: if not, It shall turn^e to you again. And
in the same house remain^e eating and drinking
such things as they give: for the labourer is
worthy of his hire.

Saint Simon and Saint Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church
u^pon the foundation of the Apostles and Pro-
phets, Jesus Christ himselfe being the head
corner-stone; Grant us so^e to be joyned together
in uⁿity of Spirit by their doctrine, that we may
be made an holy Temple acceptable uⁿto thee,
through Jesus Christ our Lord. Amen.

The Epistle.

S. Jude. j. Jude the servant of Jesus Christ, and brother of
James, to them that are sanctified by God the

-
1. 9. In "upon", a "v" altered into the "u".
 1. 11. After "give", a period altered into the colon.
 1. 16. In "upon", a "v" altered into the "u".
 1. 18. After "corner-stone", a comma altered into the semicolon.
 1. 18. In "us", a "v" altered into the "u".
 1. 19. In "unity", a "v" altered into the "u".
 1. 20. In "unto", a "v" altered into the "u".

S. Simon & S. Jude.

father, and preserved in Jesus Christ, and called:
 Merey ^unto you, and peace, and love ~~to~~ be mul-
 tiplied. Beloved, when I gave all diligence to
 write ^unto you of the co^mon Salvation, it was
 needfull for me to write ^unto you, and exhort
 you, that ye should earnestly contend for the
 faith which was once delivered ^unto the Saints.
 ffor there are certain^e men erept in — — — ^un-
 awares, who were before of old ordained to this
 condemnation; ^ungodly men, turnⁱng the graece
 of our God into lasciviousness^e, and denying the
 only Lord God, and our Lord Jesus Christ. I
 will therfore put you in remembrance, though ye
 once knew this, how that the Lord havⁱng saved
 the people out of the land

241 of

of Egypt, afterward destroyed them that believed
 not. And the Angels which kept not their^e
 first estate, but left their own^e habitation, he^e
 hath reserved in everlasting ^{Chains} ~~chains~~ ^under dark-
 ness^e ^unto the judgment of the great day.

-
1. 2. In "unto", a "v" altered into the "u".
 1. 3. In "gave", a "u" altered into the "v".
 1. 4. In "unto", a "v" altered into the "u".
 1. 4. In "salvation", a "u" altered into the "v".
 1. 5. In "unto", a "v" altered into the "u".
 1. 7. In "unto", a "v" altered into the "u".
 1. 8. In "unawares", a "v" altered into the "u".
 1. 10. In "ungodly", a "v" altered into the "u".
 1. 11. In "havⁱng", a "u" altered into the "v".
 1. 17. The 245th page of the MS. Book commences with the words "of Egypt".
 1. 20. In "under", a "v" altered into the "u".
 1. 21. In "unto", a "v" altered into the "u".

S. Simon & S. Jude.

Even as Sodom and Gomorrha, and the Cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise alsoe these filthy dreamers defile the flesh, despise dominion, and speake evill of dignities.

The Gospel.

S. John. 15. 17. These things I comānd you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his owne; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the Lord: if they have persecuted me, they will alsoe persecute you; If they have kept my saying, they will keep yours also. But all these things will they doe unto you for my names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin. but now they

-
1. 2. In "themselves", a "n" altered into the "v".
1. 13. In "have", a "n" altered into the "v".
1. 16. In "unto", a "v" altered into the "u".
1. 17. In "have", a "u" altered into the "v".
1. 18. In "have", a "u" altered into the "v".
1. 20. In "nuto", a "v" altered into the "u".
1. 22. In "unto", a "v" altered into the "u".
-

U. Pr.

1. 17. his lord.
(410)

Q. Pr.

1. 1. Gomorrah.
1. 17. his lord.

All Saints

have no cloke for their sin. He that hateth me, hateth my father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my father. But this cometh to passe that the word might be fulfilled that is written in their law, — They hated me without a cause. But when the comforter is come, whom I will send unto you from the father, even the Spirit of truth, which proceedeth from the father, he shall testifie of me. And ye also shall bear witness, — because ye have been with me from the beginning.

All 242

All Saints Day.

The Collect

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mysticall body of thy son Christ our Lord; Grant us grace so to follow thy blessed Saints in all vertuous and godly living, that we may come to those unspeakable joyes, which thou hast

-
- l. 1. In "have", a "u" altered into the "v".
 - l. 4. In "have", a "u" altered into the "v".
 - l. 9. In "unto", a "v" altered into the "u".
 - l. 13. In "have", a "u" altered into the "v".
 - l. 15. The 246th page of the MS. Book commences with the words "All Saints".
 - l. 19. In "mysticall", an "i" altered into the "y".
 - l. 19. After "Lord", a comma altered into the semicolon.
 - l. 20. In "us", a "v" altered into the "u".
 - l. 22. In "unspeakable", a "v" altered into the "u".

All Saints

prepared for them that **u**nfeignedly love thee,
through Jesus Christ our Lord. Amen.

for the Epistle.

Rev. 7. 2. And I saw another Angel **u** ascending from the east, hav**u**ing the seal of the living God; and he **u** cried with a loud voice to the four Angels, to whom it was given to hurt the earth, and the sea, saying, hurt not the earth, neither the sea, nor the trees, till we **u** have sealed the servants of our God in their **u** foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the Children of Israel. Of the tribe of Judah were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nephthalim were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
Of the tribe of Simeon were sealed twelve thousand.

-
- l. 1. In "unfeignedly", a "v" altered into the "u".
l. 5. In "hav**u**ing", a "u" altered into the "v".
l. 9. In "have", a "u" altered into the "v".
-

U. Pr.

l. 14. Juda.
l. 20. Nephthali.
(412)

Q. Pr.

l. 14. Juda.
l. 20. Nephthali.

All Saints

Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjaminⁱ were sealed twelve thousand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb,

243

clo~~th~~ed

clo~~th~~ed with white robes, and palms^s in their hands: and cryed with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the lamb. And all the Angels stood round about the throne, and about the four~~er~~ elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

1. 4. In "Zabulon", an "e" altered into the "a".
1. 8. In "Benjaminⁱ", an "i" altered into the "j".
1. 15. The 247th page of the MS. Book commences with the word "clo~~th~~ed".
1. 15. In "palms^s", an "e" altered into the "s".
1. 17. In "salvation", a "u" altered into the "v".
1. 17. In "upon", a "v" altered into the "u".
1. 18. In "unto", a "v" altered into the "u".

U. Pr.

1. 2. Issachar.

Q. Pr.

1. 2. Issachar,

All Saints

saying, — Amen; blessing, and glory, and wisdom, and thanksgiving and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel.

S. Mat. 5. j. Jesus seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in Spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the Prophets which were before you.

The 211

-
- 1. 3. In "unto", a "v" altered into the "u".
 - 1. 6. In "up", a "v" altered into the "u".
 - 1. 8. In "unto", a "v" altered into the "u".
 - 1. 25. After "heaven", a period altered into the colon.

The Order

for the Administration of the Lords Supper, or
holy Communion.

So many as intend to be partakers of the holy
Communion shall signifie their names to the
Curate at least some time the day before.

And if any of those be an open and notorious
evil liver, or have done any wrong to his neigh-
bours by word or deed, so that the congregation
be thereby offended; the Curate having know-
ledge thereof, shall call him and advertise him,
that in any wise he presume not to come to the
Lords table, untill he hath openly declared
himself to have truly repented and amended his
former naughty life, that the Congregation —
may thereby be satisfied, which before were
offended; and that he hath recompensed the
parties to whom he hath — done wrong, or at
least declare himself to be in full — purpose so
to do, as soon as he conveniently may.

The same Order shall the Curate use with those
betwixt whom he perceiveth malice and hatred

-
- l. 1. The 248th page of the MS. Book commences with the words "The Order": it has no head line.
l. 8. In "have", a "u" altered into the "v".
l. 10. In "having", a "u" altered into the "v".
l. 13. In "untill", a "v" altered into the "u".
l. 14. In "have", a "u" altered into the "v".
l. 16. After "offended", a comma altered into the semicolon.
l. 19. "asoon", sic orig.
l. 21. In "use", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

ll. 1, 2. The Order of the Administration.

The Communion

to reign[¶]; not suffering them to be[¶] partakers of the Lords table, untill he[¶] know them to be reconciled. And if one of the parties so a^t variance be — content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he[¶] himself hath offended; and the other party will not be[¶] perswaded to a godly unity, but remain still in his — frowardness[¶] and malice[¶]; the Minister in that case ought to admi[¶] the penitent person to the holy Co^mmunion, and not him that is obstinate. Provided that every Minister so — repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obli[¶]ged to give an account of the same to the Ordinary within fourteen[¶] day^s after at the farthest. And the Ordinary shall proceed against the offending person according to the Can[¶]on.

The table aⁱ the Communion-ty^me hav[¶]ing a faire[¶] white — li[¶]nen clo^th u[¶]pon it, shall stand in the body of the Church, or in the Chancell, where morn[¶]ing and evening prayer

245

are

are appointed to be said. And the Priest stand-
ing a[¶] the North-side of the table shall say the

1. 8. In "unity", a "v" altered into the "u".

1. 16. In "days", "ie" altered into the "y".

1. 20. In "upon", a "v" altered into the "u".

1. 24. The 249th page of the MS. Book commences with the words "are appointed".

The Communion

Lords prayer, with the collect following, the people kneeling.

Our father which art in heaven; hallowed be thy name. Thy kingdom^e come. Thy will be done in earth, as it is in heaven. Give ^{us} ~~III~~, this day our daily bread. And forgive ~~us~~, our trespasses, as we forgive them that trespass^e against ~~us~~. And lead ~~us~~ not into temptation, but deliver ~~us~~ from evil. Amen

Collect.

Almighty God, ~~u~~nto whom all hearts be^e open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that we^e may perfectly love thee, and worthily magnifie thy holy name, through Christ our Lord. Amen.

Then shall the priest, turning to the people, rehearse distinctly all the ten^r Co^mandments; and the people still kneeling, shall after every co^mandment ask^e God mercy for their transgression thereof for the tⁱme past, and grace to keep^e the same for the tⁱme to come, as followeth.

-
1. 6. In "us", a "v" altered into the "u".
1. 7. In "us", a "v" altered into the "u".
1. 8. In each "us", a "v" altered into the "u".
1. 11. In "unto", a "v" altered into the "u".
1. 18. After "Co^mandments", a comma altered into the semicolon.
1. 21. In "time", a "y" altered into the "i".
1. 23. In "time", a "y" altered into the "i".
-

U. Pr.

1. 10. *The Collect.*

Q. Pr.

1. 10. *The Collect.*

The Communion

Minister.

God spake these words and said, I am the Lord thy God: thou shalt have none other Gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

246

-
1. 3. In "have", a "u" altered into the "v".
 1. 6. In "have", a "u" altered into the "v".
 1. 6. In "upon", a "v" altered into the "u".
 1. 6. In "us", a "v" altered into the "u".
 1. 12. In "under", a "v" altered into the "u".
 1. 15. In "sins", an "n" altered into the "s".
 1. 15. In "upon", a "v" altered into the "u".
 1. 15. In "unto", a "v" altered into the "u".
 1. 17. In "unto", a "v" altered into the "u".
 1. 20. In "have", a "u" altered into the "v".
 1. 20. In "upon", a "v" altered into the "u".
 1. 20. In "us", a "v" altered into the "u".
 1. 22. The 249th page of the MS. Book has no catch-word.

The Communion

Minister.

Thou shalt not take the name of the Lord thy God in vaine; for the Lord will not hold him guiltles that taketh his name in vain.

People.

Lord, haue mercy vpon vs, and incline our hearts to keepe this law.

Minister.

Remember that thou keepe holy the Sabbath day. Six dayes shalt thou labour, and doe all that thou hast to doe; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of worke, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. ffor in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy

-
1. 1. The 250th page of the MS. Book commences with the word "Minister."
1. 6. In "have", a "u" altered into the "v".
1. 6. In "upon", a "v" altered into the "u".
1. 6. In "us", a "v" altered into the "u".
1. 10. In "dayes", "ie" altered into the "y".
1. 11. After "doe", a period altered into the colon.
1. 19. After "day", a blot, as if to obliterate a point.
1. 21. In "have", a "v" altered into the "u".
1. 21. In "upon", a "v" altered into the "u".
1. 21. In "us", a "v" altered into the "u".

The Communion

dayes may be long in the land which the Lord
thy God giveth thee.

People.

Lord, have mercy upon us, and incline our
hearts to keep this Law.

Minister.

Thou shalt do no murther.

People.

Lord, have mercy upon us, and incline our
hearts to — keep this law.

Minister.

Thou shalt not commit Adultery.

People.

Lord, have mercy upon us, and incline our
hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our
hearts to keep this law.

-
1. 1. In "dayes", an "i" altered into the "y".
1. 4. In "have", a "u" altered into the "v".
1. 4. In "upon", a "v" altered into the "u".
1. 4. In "us", a "v" altered into the "u".
1. 9. In "Lord", the "Lo" almost illegible.
1. 9. In "have", a "u" altered into the "v".
1. 9. In "upon", a "v" altered into the "u".
1. 9. In "us", a "v" altered into the "u".
1. 14. In "have", a "u" altered into the "v".
1. 14. In "upon", a "v" altered into the "v".
1. 14. In "us", a "v" altered into the "u".
1. 19. In "have", a "u" altered into the "v".
1. 19. In "upon", a "v" altered into the "u".
1. 19. In "us", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

The Communion

Minister.

Thou

Minister.

Thou shalt not bear~~ſ~~ false witness~~ſ~~ against thy neighbour.

People.

Lord, have mercy ~~u~~pon ~~us~~, and incline our hearts to keep~~ſ~~ this law.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his Ox~~ſ~~, nor his Ass~~ſ~~, nor any thing that is his.

People.

Lord, have mercy ~~u~~pon ~~us~~, and write all these thy laws~~ſ~~ in our hearts, we~~ſ~~ beseech thee.

Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let ~~us~~ pray.

Almighty God, whose kingdom~~ſ~~ is everlasting,

-
1. 3. The 251st page of the MS. Book commences with the word "Minister."
1. 7. In "have", a "u" altered into the "v".
1. 7. In "upon", a "v" altered into the "u".
1. 7. In "us", a "v" altered into the "u".
1. 15. In "have", a "u" altered into the "v".
1. 15. In "upon", a "v" altered into the "u".
1. 15. In "us", a "v" altered into the "u".
1. 16. In "laws~~ſ~~", an "e" altered into the "s".
1. 20. In "us", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

1. 3. Min.

The Communion

and power infinite; have mercy upon the whole Church, and so rule the heart of thy chosen servant Charles, our King and Governour, that he (knowing whose — Minister he is) may above all things seek thy honour and glory; and that we and all his Subjects (duly — considering whose Authority he hath,) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

Or.

Almighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou doest dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of Charles thy servant, our king and Governour, that in all his thoughts, words and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness. Grant this, O mercifull father, for thy dear sons sake Jesus Christ our Lord. Amen.

Then

245

-
1. 1. After "infinite", a comma altered into the semicolon.
 1. 1. In "have", a "u" altered into the "v".
 1. 1. In "upon", a "v" altered into the "u".
 1. 5. After "glory", a comma altered into the semicolon.
 1. 18. After "wisdom", a comma altered into the semicolon.

The Communion

Then shall be said the Collect of the day.
 And immediately after the Collect the Priest
 shall read the Epistle, saying, The Epistle
 (or, The portion of Scripture appointed for
 the Epistle) is written in the — Chapter of
 — beginning ⁿ at ^t the — verse. And the
 Epistle ended, he^e shall say, here endeth
 the Epistle. Then shall he^e read the — Gos-
 pelf (the people all standing ^{up}) saying, the
 holy Gospelf is written in the — Chapter
 of — beginning ⁿ at ^t the — verse. And
 the gospelf ended, shall be sung or said
 the Creed following, the people still standing,
 as before.

I believe in one God the father Almighty, maker
 of — heaven and earth, and of all things visible
 and invisible. And in one Lord Jesus Christ, the
 only begotten son of God, begotten of his father
 before all worlds, God of God, light of light,
 Very God of Very God, begotten, not made,
 being of one substance with the father, by whom
 all things were made: who for ^{us} men, and for
 our salvation came down^e from heaven, and was

-
1. 1. The 252nd page of the MS. Book commences with the word "Then".
 1. 9. In "up", a "v" altered into the "u".
 1. 22. In "us", a "v" altered into the "u".
 1. 23. In "salvation", a "u" altered into the "v".
-

<i>U. Pr.</i>	<i>Q. Pr.</i>
11. 15 to p. 42. l. 194. This Creed printed in three paragraphs.	1. 15 to p. 424. l. 19. This Creed printed in three paragraphs.

The Communion

^{by}
incarnate^{of} the holy Ghost ^{of} the Virgin Mary,
and was made man, and was crucified also for
~~us~~ under Pontius Pilate. ~~He~~ suffered and
was buried, And the third day ~~he~~ rose again^e
according to the Scriptures, and ascended into
heaven, and sitteth on the right hand of the
father. And ~~he~~ shall come — againe with glory
to judge both the quick and the dead: whose
kingdom^e shall have no end.

And I believe in the holy ghost, the Lord and
giver of life, who proceedeth from the father and
the son, who with the father and the son together
is worshipp^{ed} and glorified, who spake by the

Prophets. And I believe one Catholique^{ck} and

Apostolick Church. I acknowledg^e one baptism
for the remission of sins^s, and I look^e for the
resurrection of the dead, And the life of the
world to come! Amen.

249

Then

Then the Curate shall declare ~~unto~~ the people
what holy-dayes, or fasting dayes are in the
week^e following to be^e observed. And then also^e

-
- l. 1. "of" written upon letters that are undistinguishable.
 - l. 3. In "us", a "v" altered into the "u".
 - l. 3. In "under", a "v" altered into the "u".
 - l. 9. In "have", a "u" altered into the "v".
 - l. 14. In "believe", an "e" altered into the "i".
 - l. 16. In "sins^s", an "n" altered into the final "s".
 - l. 20. The 253rd page of the MS. Book commences with the word "Then".
 - l. 20. In "unto", a "v" altered into the "u".
 - l. 21. In each "dayes", an "i" altered into the "y".

The Communion

(if occasion be) shall notice be given of the communion; and the Banns of Matrimony published; and briefs, Citations, and excommunications read. And nothing shall be proclaimed or published in the Church, during the time of divine service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this booke, or enjoined by the King, or by the Ordinary of the Place.

Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

Then shall the Priest returne to the Lords table, and begin the Offertory, saying one or more of these sentences following, as hee thinketh most convenient in his discretion.

Let your light soe shine before men, that they S. Mat. 5. 16 may see — your good works, and glorifie your father which is in heaven.

Lay not ~~up~~ for your selves treasure ~~upon~~ the ~~S. Mat. 5. 16~~
S. Mat. 6. 19 earth, where the rust and moth doth corrupt, 20.

and where — thieves break through and steal: but lay ~~up~~ for yo^r selves treasures in heaven,

1. 3. After "Citations", a blot, as if to obliterate a point.

1. 5. In "time", a "y" altered into the "i".

1. 11. In "Homilies", an "e" altered into the "i".

1. 13. In "returne", an "o" altered into the "u".

1. 20. In "up", a "v" altered into the "u".

1. 20. In "selves", a "u" altered into the "v".

1. 20. In "upon", a "v" altered into the "u".

1. 23. In "up", a "v" altered into the "u".

1. 23. In "selves", a "u" altered into the "v".

U. Pr.

1. 20. treasures.

Q. Pr.

1. 3. "and" omitted before "briefs".

1. 20. treasures.

The Communion

where neither rust nor moth doth corrupt, and
where thieves doſe not break through and steal.

S. Mat. 7. 12. Whatsoever ye would that men should doſe unto you, even so doſe unto them; for this is the law and the Prophets.

S. Mat 7. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but heſe that doth the will of my father which is in heaven.

C

S. Lu. 19. 8. Zacheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the pooreſe, And if I — have done any wrong to any man, I restore four-fold.

1 Cor 9. 7. Who goeth a warfare a any time of his own cost? Who planteth a vinyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

If 250

j Cor 9. 11. If weſe have sowen unto you spirituall things,

- 1. 3. In "unto", a "v" altered into the "u".
- 1. 4. In "unto", a "v" altered into the "u".
- 1. 6. In "unto", a "v" altered into the "u".
- 1. 10. In "unto", a "v" altered into the "u".
- 1. 12. In "have", a "u" altered into the "v".
- 1. 19. The 254th page of the MS. Book commences with the word "If".
- 1. 19. In "have", a "u" altered into the "v".
- 1. 19. In "unto", a "v" altered into the "u".

U. Pr.
1. 8. doeth.
1. 13. restore him.
(426)

Q. Pr.
1. 8. doeth.

The Communion

is it a great matter if weꝰ shall reap **■** your worldly things?

Doꝰ yeꝰ not know that they who minister about ^{1 Cor. 9. 13. 14.} holy things, live of the sacrifice: and they who wait **■** a **■** the Altar, are partakers with the Altar? Even so hath the Lord also ordained, that they who preach the gospell should live of the Gospell.

Heꝰ that soweth little, shall reap **■** little: and heꝰ ^{2 Cor 9. 6, 7.} that — soweth plenteously, shall reap plenteously. Let every man doꝰ according as heꝰ is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.

Let him that is taught in the word, minister ^{Gal. 6. 6, 7.} unto him that teacheth in all good things. Beꝰ not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.

While weꝰ have time let **us** doꝰ good unto all ^{Gal. 6. 10} **that** men, and specially unto them ~~who~~ [^] are of the household of faith.

Godliness is great riches, if a man be content; ^{j Tim. 6. 6, 7.} with that heꝰ hath: for we brought nothing into

1. 4. In "and", the "an" blotted, but not defaced.
1. 5. In "altar", an "e" altered into the "a".
1. 12. After "necessity", a comma altered into the semicolon.
1. 15. In "unto", a "v" altered into the "u".
1. 16. After "mocked", a period altered into the colon.
1. 18. In "have", a "u" altered into the "v".
1. 18. In "time", a "y" altered into the "i".
1. 18. In "us", a "v" altered into the "u".
1. 18. In "unto", a "v" altered into the "u".
1. 19. In "unto", a "v" altered into the "u".

The Communion

the world; neither may weꝑ carry any thing out.

j Tim. 6. 17, 18, 19. Charge them who are rich in this world, that they beꝑ ready to give, and glad to distribute, laying **u**p in store for themselves a good foundation against the t̄ime to come, that they may attain **l** eternal life.

Heb. 6. 10 God is not **u**nrighteous, that heꝑ will forget your works and labour that proceedeth of love; which love ye have shewed for his names sake, who have ministred **u**nto the Saints, and yet doꝑ minister.

Heb. 13. 16 To doꝑ good, and to distribute, forget not; for with such sacrifices God is pleased.

j s Jo. 3. 17. Whoso hath this worlds good, and seeth his brother have need, and shutteth **u**p his compassion from him, how dwelleth the love of God in him?

Tob. 4. 7. Give Alm̄s of thy goods, and never turn thy face fr̄o any pooreꝑ man, and then the face of the Lord shall not beꝑ turned away from thee.

251

Bee

-
1. 5. In "up", a "v" altered into the "u".
 1. 5. In "themselves", a "u" altered into the "v".
 1. 6. In "time", a "y" altered into the "i".
 1. 8. In "unrighteous", a "v" altered into the "u".
 1. 9. After "love", a comma altered into the semicolon.
 1. 10. In "have", a "u" altered into the "v".
 1. 11. In "have", a "u" altered into the "v".
 1. 11. In "unto", a "v" altered into the "u".
 1. 16. In "have", a "u" altered into the "v".
 1. 16. In "up", a "v" altered into the "u".
 1. 17. In "never", a "v" altered into the "u".
-

U. Pr.


1. 14. well pleased.
(428)

Q. Pr.

1. 14. well pleased.

The Communion

Be mercifull after thy power. If thou hast Tob. 4. 8, 9.
much, give plenteously. If thou hast little, doe
thy diligence gladly to give of that little; for so
gatherest thou thy selfe a good reward in the
day of necessity.

Hee that hath pity  upon the poore, lendeth Proverbs 19
unto the Lord: and look what hee layeth out, .17.
it shall be paid him again.

Blessed be the man that provideth for the sick Psalm. 41. 1.
the
and neddy: the Lord shall deliver him in time
of trouble.

Whilst these sentences are in reading, the
Deacons, Churchwardens, or other fi person
appointed for that purpose shall receive
the alms for the — poor, and other devo-
tions of the people in a decent bason, to be
provided by the parish for that purpose, and
reverently bring it to the Priest; who shall
humbly present and place it upon the holy
table.

And when there is a Communion, the Priest
shall then place upon the table soe much

- 1. 1. The 255th page of the MS. Book commences with the word "Be".
- 1. 6. In "upon", a "v" altered into the "u".
- 1. 7. In "unto", a "v" altered into the "u".
- 1. 15. In "alms", an "e" altered into the "s".
- 1. 19. In "upon", a "v" altered into the "u".
- 1. 22. In "upon", a "v" altered into the "u".

U. Pr.

Q. Pr.

1. 21. to 1. 2. p. 430. Printed as two
paragraphs.

1. 16. *basin.*

1. 21. to 1. 2. p. 430. Printed as two
paragraphs.

The Communion

bread and wine, as heſhall think ſufficient. After which done the Priſt ſhall ſay,
Let ~~us~~ pray for the whole ſtate of Chriſts
Church Militant here in earth.

Almighty and everliving God, who by thy holy
Apoſtle haſt taught ~~us~~ to make prayers and
ſupplicaçons and to give thanks for all men;
Weſ humbly beſeech thee moſt mercifully (to
accept our alms and — oblations, and) to
receive theſe our prayers, which weſ offer ~~unto~~
thy divine Maieſty, beſeeching thee to inſpire
continually the ~~univerſall~~ Church with the
ſpirit of truth, ~~unity~~, and concord: And grant
that all they that doe confeſſe thy holy name,
may agree in the truth of thy holy word, and
live in ~~unity~~ and godly love. Weſ beſeech thee
alſo to ſave and defend all Chriſtian Kings,
Princes and Governours; and ſpecially thy ſervant
Charles our—

If there be no
alms or oblations,
then ſhal the
words (of accept-
ing our alms and
oblations) beſ
left out ~~unsaid~~.

252

-
- l. 3. In "us", a "v" altered into the "u".
 - l. 6. In "us", a "v" altered into the "u".
 - l. 6. In "prayers", an "i" altered into the "y".
 - l. 9. In "almse", an "e" altered into the "s".
 - l. 10. In "prayers", an "i" altered into the "y".
 - l. 10. In "unto", a "v" altered into the "u".
 - l. 10 (margin). In "alms", the "s" written upon "es".
 - l. 11 (margin). In "unsaid", a "v" altered into the "u".
 - l. 11. In "Majesty", an "i" altered into the "j".
 - l. 12. After "continually", a blot, as if to obliterate a point.
 - l. 12. In "universall", a "v" altered into the "u".
 - l. 13. In "unity", a "v" altered into the "u".
 - l. 13. After "concord", a period altered into the colon.
 - l. 16. In "unity", a "v" altered into the "u".
 - l. 20. The 255th page of the MS. Book has no catch-word.

U. Pr.

Q. Pr.

- l. 11 (margin). *left unsaid.*
- l. 18. *especially.*

The Communion

King, that ~~u~~nder him we may be godly and quietly — governed. And grant ~~u~~nto his whole Councill, and to all that are put in Authority ~~u~~nder him, that they may truly and indifferently minister justice, to the punishment of wickedness~~ç~~ and vice, and to the maintenance of thy true relig~~i~~on and vertue. Give grace, o heavenly ^{they} father, to all Bishops, and Curates, that [^]may both by their~~ç~~ life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; And especially to this Congregation here p~~s~~ent, that with meeke~~ç~~ heart and due reverence they may hear~~ç~~ and receive thy holy word, truly serving thee in holiness~~ç~~ and righteousness~~ç~~ all the day~~s~~ of their~~ç~~ life. And we~~ç~~ most humbly beseech thee of thy goodness~~ç~~, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness~~ç~~, or any other adversity. And we~~ç~~ also bless~~ç~~ thy holy name, for all thy servants departed this life in thy faith and fear~~ç~~; Beseeching thee to give ~~u~~s grace so to follow their~~ç~~ good examples, that with them we~~ç~~ may

-
1. 1. The 256th page of the MS. Book commences with the word "King,"
 1. 1. In "under", a "v" altered into the "u".
 1. 2. In "unto", a "v" altered into the "u".
 1. 4. In "under", a "v" altered into the "u".
 1. 15. In "receive", a "u" altered into the "v".
 1. 16. In "days", "ie" altered into the "y".
 1. 19. In "trouble", the "u" defaced by a blot.
 1. 23. In "us", a "v" altered into the "u".

The Communion.

be partakers of thy heavenly kingdom. Grant this, O father, for Jesus Christ sake our only Mediatrix and Advocate. Amen.

When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some holy-day immediately — preceding) after the Sermon, or Homily ended, he shall read this exhortation following.

Dearly beloved, on — — day next I purpose, through Gods assistance to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the body and blood of Christ, to be

253

by

them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to almighty God our heavenly father, for that he hath given his son our Saviour Jesus—

1. 6. In "upon", a "v" altered into the "u".
1. 8. In "Homily", an "e" altered into the "i".
1. 12. In "religiously", an "e" altered into the "i".
1. 15. The catch-word is not repeated at the commencement of the following page.
1. 16. The 257th page of the MS. Book commences with the word "them".
1. 18. In "sins", an "n" altered into the "s".
1. 19. After "heaven", the upper part of a colon blotted out.

U. Pr.


Q. Pr.

1. 2. Jesus Christ's sake.
(432)

1. 2. Jesus Christ's sake.

The Communion.

Christ, not only to dyⁱe for ~~us~~^u, but also to be^e our spirituall food and sustenance in that holy Sacrament. ~~Which~~^{who} being so divine and comfortable a thing to them ~~which~~^{who} receive it worthily, and so dangerous to them that will p^rsume ~~that will~~^{to} receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy my^stery, and the great perill of the unworthy — receivⁱng thereof, and so to search and examine your own^e consciences, (and that not lightly, after the manner of dissemblers with God; But so) that ye may come holy and cleane to such a heavenly feast, in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy table.

The way and mean^s thercto is: , first, to examine your lives and conversations by the rule of Gods com^mandments; and wherein soever ye shall perceiue your selves to haue offended, either by will, word, or deed, there to bewail^e your own^e sinⁿfulness^e, and to confess^e your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceiue

-
1. 1. In "us", a "v" altered into the "u".
 1. 6. In "unworthily", a "v" altered into the "u".
 1. 8. In "mystery", an "i" altered into the "y".
 1. 9. In "unworthy", a "v" altered into the "u".
 1. 20. In "have", a "u" altered into the "v".

The Communion

your offences to be^e such as are not only against God, but also against your neighbours, then ye shall reconcile your selves ^unto them, being ready to make restitution and satisfaction according to the ^uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness^e of your offences at Gods hand:

254

for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or Slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crⁱme; Repent you of your sins^e, or else come not to that holy table, lest after the taking of that holy Sacrament, the devil enter into you, as he^e entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full

-
- l. 3. In "unto", a "v" altered into the "u".
 - l. 5. In "uttermost", a "v" altered into the "u".
 - l. 6. In "injuries", an "i" altered into the "j".
 - l. 6. After "other", a comma altered into the semicolon.
 - l. 8. In each "have", a "u" altered into the "v".
 - l. 10. The 257th page of the MS. Book has no catch-word.
 - l. 11. The 258th page of the MS. Book commences with the word "for".
 - l. 16. In "sins^e", an "e" altered into the "s".

The Communion

trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsell; let him come to me, or to some other discreet and learned Minister of Gods word, and open his grief, that by the ministry of Gods holy word he may receive the benefit of absolution, together with ghostly Counsell and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Or in case he shall see the people negligent to come to the holy Communion, in stead of the former, he shall use this exhortation.

Dearly beloved brethren, on — — — I intend, by — Gods grace to celebrate the Lord's Supper: Unto which in Gods behalf I bid you all that are here present, and — beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and — unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so

that

ll. 1, 2. After "conscience", a comma altered into the semicolon.
 l. 14. In "use", a "v" altered into the "u".
 l. 17. In "Unto", a "V" altered into the "U".
 l. 22. In "unkind", a "v" altered into the "u".

The Communion

that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most ~~un~~thankfully refuse to come. Which of you in such a case would not be moved? Who would not think ~~it~~ a great injury and wrong done ~~unto~~ him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke Gods — — indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindred ~~with~~ ⁱ ~~by~~ worldly bu^sness^e. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do^e ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the gospell, because they had bought a farm, or would try their yokes of Oxen, or because they were mar-

- l. 1. The 259th page of the MS. Book commences with the word "that".
- l. 3. In "unthankfully", a "v" altered into the "u".
- l. 6. In "unto", a "v" altered into the "u".
- l. 19. In "selves", a "u" altered into the "v".
- l. 20. In "selves", a "u" altered into the "v".

U. Pr.

ll. 17, 18. ye will not come?

(136)

Q. Pr.

ll. 17, 18. ye will not come?

The Communion

ried, were not so excused, but counted **u**nworthy of the heavenly feast: I for my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you, as you love your own **s**alvation, that ye will be **p**artakers of this holy Communion. And as the son of God did vouchsafe to **y**ield **u**p his soule by death **u**pon the crosse for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath comaunded: which if ~~sh~~ ye shall neglect to do, consider with your selves how great iniury ye doe **u**nto God, And how sore punishment hangeth over your heads for the same; when ye wilfully abstainē from the Lords

table, 256

Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace retu~~rn~~ē to a

- l. 1. In "unworthy", a "v" altered into the "u".
- l. 5. In "salvation", a "u" altered into the "v".
- l. 6. In "partaker", an "e" altered into the "a".
- l. 8. In "up", a "v" altered into the "u".
- l. 8. In "upon", a "v" altered into the "u".
- l. 9. In "salvation", a "u" altered into the "v".
- l. 13. In "unto", a "v" altered into the "u".
- l. 15. After "same", a comma altered into the semicolon.
- l. 18. The 260th page of the MS. Book commences with the word "Table."

U. Pr.

l. 5. as ye love.

Q. Pr.

l. 5. as ye love.

The Communion

better mind: for the obtaining whereof we shall not cease to make our humble petitions unto almighty God our heavenly father.

At the time of the celebration of the Communion the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour, Christ, must consider how St Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood

-
1. 1. In "obtaining", an "e" altered into the "a".
1. 3. In "unto", a "v" altered into the "u".
1. 11. In "blood", an "o" altered into the "u".
1. 13. In "themselves", a "u" altered into the "v".
1. 18. After "blood", a comma altered into the semicolon.
1. 19. In "us", a "v" altered into the "u".
1. 20. In "us", a "v" altered into the "u".
1. 21. In "unworthily", a "v" altered into the "u".
1. 22. In "we", the "e" tampered with.
1. 22. In "blood", an "o" altered into the "u".
-

U. Pr.

1. 12. Saint Paul.
(438)

Q. Pr.

1. 12. Saint Paul.

The Communion

of Christ our Saviour;—we eat and drink our
own damnation, not considering the Lords body;
we kindle Gods wrath against us; we pro-
voke him to ^{plague us} ~~plage us~~ with divers diseases,
and sundry kinds of death. Judge therefore
your selves, brethren, that ye be not judged of
the Lord; repent you truly for your sins past;
have a lively and stedfast faith in Christ our
Saviour; amend your lives, and be in perfect —
charity with all men, So shall ye be meet par-
takers of these holy mysterⁱes. And above all
things ye must give most humble and hearty
thanke to God the father, the son, and the holy
Ghost, for the redemption of the world by the
death

death and passion of our Saviour Christ, both
God and man, who did humble himself even to
the death upon the cross, for us miserable
sinners, who lay in darkness and the shadow

-
1. 2. After "body", a comma altered into the semicolon.
 1. 3. In "us", a "v" altered into the "u".
 1. 3. After "us", a comma altered into the semicolon.
 1. 7. In "sins", an "n" altered into the "s".
 1. 7. After "past", a comma altered into the semicolon.
 1. 9. After "Saviour", a comma altered into the semicolon.
 1. 11. "these", it is doubtful whether this word is not written "those" in the MS.
 1. 11. In "mysteries", the "y" written upon an "i".
 1. 15 (margin). In "257", the "7" written upon a "6".
 1. 16. The 261st page of the MS. Book commences with the word "death".
 1. 18. In "upon", a "v" altered into the "u".
 1. 18. In "us", a "v" altered into the "u".

The Communion

of death, that he might make **us** the Children of God, and exalt **us** to everlasting life. And to the end that we should alway remember the exceeding great love of our master, and only Saviour, Jesus Christ, thus dying for **us**, and the innumerable benefits which by his precious blood-shedding he hath obtained to **us**; he hath instituted and ordⁱained holy mysterⁱies, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the father, and the holy Ghost, let **us** give (as we are most bounden) continually thanks, submitting our selves wholly — to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the dayes of our life. Amen.

Then shall the Priest say to them that come to receive the holy Communion,

Ye that doe truly and earnestly repent you of your sin^s, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking

-
- l. 1. In "us", a "v" altered into the "u".
 - l. 2. In "us", a "v" altered into the "u".
 - l. 5. In "us", a "v" altered into the "u".
 - l. 7. In "blood-shedding", an "o" altered into the "u".
 - l. 7. In "us", a "v" altered into the "u".
 - l. 7. After "us", a comma altered into the semicolon.
 - l. 8. In "ordained", an "e" altered into an "a".
 - l. 8. In "mysteries", the "y" written upon an "i".
 - l. 12. In "us", a "v" altered into the "u".
 - l. 14. In "selves", a "u" altered into the "v".
 - l. 16. In "dayes", an "i" altered into the "y".

The Communion

from henceforth in his holy ways¹; draw near¹ with faith, and take this holy Sacrament to your comfort, and make your humble confession to almighty God, meekly kneeling upon your knees.

Then shall this generall confession be^e made, in the name of all those that are minded to receive the holy — Communion, by one of the Ministers, both he¹ and all the people kneeling humbly upon their knees; and saying,

Almighty God, father of our Lord Jesus Christ, maker of all things, Judg^e_^ of all men; we^e acknowledge^e_^ and bewail¹ our

manifold

258/

manifold sin^s and wickedness^e, which we from time to time most grievously have comitted, By thought, word, and deed, against thy divine Majesty, Provok^eing most justly — thy wrath and indignation against us. We^e do^e earnestly repent, and are heartily sorry for these our

1. 1. After "ways¹", a comma altered into the semicolon.
1. 1. In "near¹", an "e" altered into the "a".
1. 2. In "this", the "th" written upon an erasure.
1. 4. In "upon", a "v" altered into the "u".
1. 10. In "upon", a "v" altered into the "u".
1. 13. After "men", a comma altered into the semicolon.
1. 16. The 262nd page of the MS. Book commences with the word "manifold".
1. 17. In each "time", the "i" written upon a "y".
1. 17. In "have", a "u" altered into the "v".
1. 20. In "us", a "v" altered into the "u".

The Communion

misdoings, The remembrance of them is grievous
unto vs, The burden of them is intolerable.
Have mercy upon us, have mercy upon us,
most mercifull father; for thy son our Lord
Jesus Christs sake, forgive us all that is past,
And grant that weſ may ever hereafter Serve
and please thee, in newness of life, To the
honour and glory of thy name, through Jesus
Christ our Lord. Amen.

Then shall the Priest (or the Bishop being
present) stand up, and turning himself to
the people, pronounce this absolution.

Almighty God our heavenly father, who of his
great mercy hath promised forgiveness of sins
to all them that with hearty repentance and true
faith turn unto him; have mercy upon you,
pardon and deliver you from all your sins, con-
firm and strengthen you in all goodness, and
bring you to everlasting life, through Jesus
Christ our Lord. Amen.

1. 2. In "unto", a "v", altered into the "u".
1. 3. In "Have", a "u" altered into the "v".
1. 3. In each "upon", a "v" altered into the "u".
1. 3. In each "us", a "v" altered into the "u".
1. 3. In "have", a "u" altered into the "v".
1. 5. In "us", a "v" altered into the "u".
1. 7. After "thee", a blot, as if to obliterate a point.
1. 11. In "up", a "v" altered into the "u".
1. 14. In "sins", an "n" altered into the "s".
1. 16. In "unto", a "v" altered into the "u".
1. 16. After "him", a comma altered into the semicolon.
1. 16. In "have", a "u" altered into the "v".
1. 16. In "upon", a "v" altered into the "u".
1. 17. In "sins" an "n" altered into the "s".

The Communion

Then shall the Priest say,

Hear what comfortable words our Saviour

Christ saith **u**nto all that truly turn to him.

Come **u**nto me all that travel and are heavy S. Mat. 11. 28
laden, and I will refresh you.

So **G**od loved the world, that he^e gave his only S. John. 3. 16
begotten son, to the end that all that believe in
him should not perish, but have everlasting life.

Hear **¶** also what S. Paul saith.

This is a true saying, and worthy of all men to j timothy. 1. 15.
be received, that Jesus Christ came into the
world to save sinners.

Hear^e also what S. John saith.

If

If any man sin, we have an advocate with the 1 s. Joh. 2.
father, Jesus Christ the righteous, and he^e is the
propitiation for our sins **¶**.

After which the Priest shall proceed, saying,
Lift **u**p your hearts.

-
- 1. 3. In "unto", a "v" altered into the "u".
 - 1. 4. In "unto", a "v" altered into the "u".
 - 1. 8. In "have", a "u" altered into the "v".
 - 1. 12. In "save", a "u" altered into the "v".
 - 1. 15. The 263rd page of the MS. Book commences with the word "If".
 - 1. 15. In "have", a "u" altered into the "v".
 - 1. 17. In "sins **¶**", an "n" altered into the "s".
 - 1. 19. In "up", a "v" altered into the "u".
-

U. Pr.

- 1. 4. travail.
- 1. 9. Saint Paul.
- 1. 11. Christ Jesus.
- 1. 13. Saint John.

Q. Pr.

- 1. 4. travail.
- 1. 9. Saint Paul.
- 1. 11. Christ Jesus.
- 1. 13. Saint John.

The Communion

Answer.

Weſt lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right soſt to doſt.

Then shall the Priest turnſt to the Lords
table, and say,

It is very meet, right and our bounden duty,
that weſt should at all times, and in all places
give thanks unto thee, o Lord, holy father,
Almighty, everlasting God.

Here shall follow the proper preface, ac-
cording to the time, if there be any
specially appointed: or else — immediately
shall follow,

Therefore with Angells, and Archangells, and
with all the Company of heaven weſt laud and
magnifie thy — glorious name, evermore praising
thee, and saying, holy, holy, holy, Lord God of
hosts, heaven and earth are full of thy glory.
Glory beſt to thee, O Lord most high. Amen.

These words
(holy Father)
must beſt omitted
on Trinity Sund
ay

-
- l. 2. In "up", a "v" altered into the "u".
 - l. 2. In "unto", a "v" altered into the "u".
 - l. 4. In "us", a "v" altered into the "u".
 - l. 4. In "unto", a "v" altered into the "u".
 - l. 11. In "unto", a "v" altered into the "u".
 - l. 17. After "Angels", a blot, as if to obliterate a point.
 - l. 21. After "glory", a blot, as if to obliterate a point.
-

U. Pr.

Q. Pr.

ll. 7, 8 (margin). Printed at foot of page.

l. 22. O Lord most High. Amen.

l. 22. O Lord most high. Amen.

The Communion

Proper Prefaces.

Upon Christmas day, and se~~v~~en dayes after.
Because thou didst give Jesus Christ thine only
Son to be born as at this tīme for **us**, who by
the operation of the holy Ghost was made very
man of the Substance of the Virgin Mary his
mother, and that without spot of sin~~x~~ to make
us clean from all sin~~x~~. Therefore with
gels
Ang~~els~~.

Upon Easter day, and se~~v~~en dayes after.
But chiefly are we~~l~~ bound to praise thee for the
glorious resurrection of thy son~~x~~ Jesus Christ
our Lord !~~o~~ for he~~l~~ is the very Paschal~~l~~ lamb
which was offered for **us**, and hath taken ^{away} the
sin of the world ; who by his death hath de-
stroyed — death, and by his ris~~i~~ng to life again
hath restored to **us** — everlasting life. There-
fore &c.

Upon 260

-
- | | |
|--------|--|
| 1. 2. | In "Upon", a "V" altered into the "U". |
| 1. 2. | In "dayes", an "i" altered into the "y". |
| 1. 4. | In "us", a "v" altered into the "u". |
| 1. 8. | In "us", a "v" altered into the "u". |
| 1. 9. | In "Angels", the "gels" interlined in a different character and ink from the text, over an obliteration. |
| 1. 10. | In "Upon", a "V" altered into the "U". |
| 1. 10. | In "dayes", an "i" altered into the "y". |
| 1. 14. | In "us", a "v" altered into the "u". |
| 1. 15. | After "world", a comma altered into the semicolon. |
| 1. 17. | In "us", a "v" altered into the "u". |
| 1. 19. | In "Upon", a "V" altered into the "U". |
-

U. Pr.

1. 9. Angels, &c.
11. 17, 18. Therefore with Angels, &c.

Q. Pr.

1. 9. Angels, &c.
11. 17, 18. Therefore with Angels, &c.

The Communion

Upon Ascension day, and seven dayes after.
Through thy most dearly beloved Son Jesus
Christ our Lord, who after his most glorious
resurrection manifestly — appeared to all his
Apostles, and in their sight ascended up into
heaven to prepare a place for us; that where
he is, thither we might also ascend, and
reign with him in glory. Therefore &c.

Upon Whitsunday, and six dayes after.
Through, Jesus Christ our Lord; according to
whose most true promise the holy ghost came
down as a this time from heaven with a sudden
great sound, as it had been a mighty wind, in
the likeness of fiery tongues, lighting upon the
Apostles, to teach them, and to lead them to all
truth, giving them both the gift of divers
languages, and also boldness with fervent zeal,
constantly to preach the gospell unto all na-
tions, whereby we have been brought out of
darkness and errour into the cle^{ar} light and true

-
1. 1. The 264th page of the MS. Book commences with the word "Upon".
 1. 1. In "Upon", a "V" altered into the "U".
 1. 1. In "dayes", an "i" altered into the "y".
 1. 5. In "up", a "v" altered into the "u".
 1. 6. In "us", a "v" altered into the "u".
 1. 6. After "us", a comma altered into the semicolon.
 1. 9. In "Upon", a "V" altered into the "U".
 1. 9. In "dayes", an "i" altered into the "y".
 1. 12. In "time", the "i" written upon a "y".
 1. 14. In "upon", a "v" altered into the "u".
 1. 18. In "unto", a "v" altered into the "u".
 1. 19. In "have", a "u" altered into the "v".
-

U. Pr.

1. 8. Therefore with Angels, &c.

(446)

Q. Pr.

1. 8. Therefore with Angels, &c.

The Communion

knowledge of thee, and of thy son Jesus Christ.
Therefore with Angels, &c.

Upon the feast of Trinity only.

Who art one God, one Lord; not one only person, but three persons in one substance. ffor that which weþ believe of the glory of the father, the same we believe of the son, and of the holy Ghost, without any difference or inequality. Therefore &c.

After each of which prefaces, shall immediately be sung **or said,**

Therefore with Angells and Archangels, and with all the Company of heaven, weþ laud and magnifie thy glorious name, evermore praising thee, and saying, holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory beþ to thee, o Lord, most high. Amen.

Then shall the Priest kneeling down at the Lords table say in the name of all them that shall receive the Communion, this prayer following./

261

Weþ doþ not presume to come to this thy table,
O mercifull Lord, trusting in our owne righteous-

-
1. 3. In "Upon", a "V" altered into the "U".
1. 6. In "believe", an "e" altered into the "i".
1. 16. After "glory", a blot as if to obliterate a point.
1. 22. The 264th page of the MS. Book has no catch-word.
1. 23. The 265th page of the MS. Book commences with the word "Weþ".
-

U. Pr.

1. 9. Therefore with Angels, &c.
1. 17. O Lord most High. *Amen.*

Q. Pr.

1. 9. Therefore with Angels, &c.
1. 17. O Lord most high. *Amen.*

(447)

The Communion

nessē, but in thy — — manifold and great mer̄cies.
 Weē are not worthy so much as to gather **up**
 the crums **under** thy table. But thou art the
 same Lord, whose property is alwayes to have
 mercy; Grant **us** therefore, gracious Lord, soē
 to eat the flesh of thy deare son Jesus Christ,
 and to drink his bloud, that our sinfull bodies
 may be made cleane by his **body**, and our
 soules washed through his most precious bloud,
 and that we may evermore dwell in him, and
 heē in **us**. Amen.

When the Priest, standing before the table,
 hath soē ordered the bread and wine, that heē
 may with the more readinessē and decency
 break the bread before the people, and take
 the **rup** into his hands, heē shall say the
 prayer of **consecration**, as followeth

Almighty God, our heavenly father, who of thy
 tender mercy didst give thine only son Jesus
 Christ to suffer — death upon the crossē for our
 redemption, who made there (by his oꝛne obla-
 tion of himselfē once offer̄ed) a full, pfect, and
 sufficient sacrifice, oblation, and satisfaction, for
 the sins of the whole world, and did institute,

-
- 1. 2. In "up", a "v" altered into the "u".
 - 1. 3. In "under", a "v" altered into the "u".
 - 1. 4. In "alwayes", an "i" altered into the "y".
 - 1. 4. In "have", a "u" altered into the "v".
 - 1. 5. After "mercy", a comma altered into the semicolon.
 - 1. 5. In "us", a "v" altered into the "u".
 - 1. 8. Between "his" and "body", a word obliterated.
 - 1. 11. In "us", a "v", altered into the "u".
 - 1. 23. After "oblation", a blot, as if to obliterate a point.
 - 1. 23. After "satisfaction", a blot, as if to obliterate a point.
 - 1. 24. In "sins", an "n" altered into the "s".

The Communion

and in his holy Gospell comāuſd us to continue
a perpetual memory of that his precious death,
untill his comēg again; Hear **us**, o merci-
full father, we most humbly bese^{ch} thee,
and gra^unt that weē receiving these thy crea-
tures of bread and wine, according to thy son
our Sauour Jesus Christs holy institution, in
remembrance of his death and passion, may be

bloud
partakers of his most blessed body and **bloud**
who in the same night that heē was betrayed (a)
took bread and when heē had given thanks, (b)
heē brake it, and gave it to his disciples, saying,
take, eat, (c) this is my body which is given for
you, doē this in remembrance of meē. Like-
wise after Supper (d) heē took ^{the} cup, and
when heē had given thanks, heē gave it to them,
saying, drinkē ye all of this, for ~~(e)~~ this (e) is
my **bloud** of the new testament, which is shed
for you

(a) here the Priest
is to take the
Paten into his hand
(b) and here to
break the bread.
(c) and here to
lay his hand
upon all the
bread.
(d) here heē is
to take the cup
into his hand.
(e) and here to lay
his hand upon
every vessel
(beē it challice
or flagon) in w^{ch}
there is any
wine to beē con-
secrated

and **262**

and for many for the remission of sins¹: Doē

-
1. 3. In "until", a "v" altered into the "u".
1. 3. After "again", a comma altered into the semicolon.
1. 3. In "us", a "v" altered into the "u".
1. 13. In "take", the "t" tampered with.
1. 13 (margin). In "upon", a "v" altered into the "u".
1. 14. In "this", the "t" tampered with.
1. 21. The 266th page of the MS. Book commences with the word "and".
1. 21. In "sins¹", an "n" altered into the "s".
-

1. 11 (margin). *U. Pr.*
hands.

1. 11 (margin). *Q. Pr.*
hands.

The Communion

this, as oft as ye shall drinkē it, in remembrance of me. Amen.

Then shall the Minister first receive the Communion in both kinds himselfe, and then proceed to deliver the same to the Bishops, Priests, and deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he shall say,

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take, and eat this in remembrance that Christ dyed for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the cup to any one, shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs blood was shed for thee, and be thankful.

If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the

-
- l. 13. In "unto", a "v" altered into the "u".
l. 13. After "Take", a blot, as if to obliterate a point.
l. 20. In "unto", a "v" altered into the "u".
l. 25. In "have", a "u" altered into the "v".
l. 25. After "communicated", a comma altered into the semicolon.
- (450)

The Communion

form^e before prescribed: Beginning aⁿ [Our Saviour Christ in the same night, &c,] for the blessing of the bread; and a^t [likewise after supper] for the blessing of the Cup.

When all have communicated, the Minister shall return^e to the Lords table, and reverently place u^pon it what remaineth of the consecrated elements, covering the same with a faire linnen clo^th.

Then shall the Priest say the Lords pray^er, the people repeating after him every petition.

Our father which art in heaven; hallowed be thy name. Thy kingdome come. Thy will be^e done in earth, as it is in heaven. Give u^s this day our daily bread. And forgive u^s our trespasses, as we^e forgive them that trespass against u^s. And lead u^s not into temptation: but deliver u^s from evill. ffor, for thine is the kingdome, the power and the glory, for ever and ever. Amen.

263

ll. 1, 2. Parentheses altered into the brackets in different ink.

ll. 3, 4. Parentheses altered into the brackets in different ink.

l. 5. In "have", a "u" altered into the "v".

l. 7. In "upon", a "v" altered into the "u".

l. 10. In "prayer", an "i" altered into the "y".

l. 13. After "name", a semicolon altered into the period.

l. 13. After "come", a semicolon altered into the period.

l. 14. After "heaven", a semicolon altered into the period.

l. 14. In "us", a "v" altered into the "u".

l. 15. In "us", a "v" altered into the "u".

l. 17. In each "us", a "v" altered into the "u".

l. 18. In "us", a "v" altered into the "u".

l. 18. After "evill", a semicolon altered into the period.

l. 21. The 266th page of the MS. Book has no catch-word.

U. Pr.

l. 19. and the power.

Q. Pr.

l. 19. And the power.

(451)

The Communion

After shall beſe ſaid, as followeth.

O Lord and heavenly father, weſe thy humble ſervants entirely deſire thy fatherly goodneſſe, mercifully to accept this our ſacrifice of praife and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy ſon Jeſus Chriſt, and through faith in his bloud, weſe and all thy whole Church may obtaine remiſſion of our ſinnes, and all other benefits of his paſſion. And here weſe offer and preſent unto thee, O Lord, our ſelves, our ſoules, and bodies to beſe a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all weſe who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although weſe be unworthy through our manifold ſinnes to offer unto thee any ſacrifice; yet weſe beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O father almighty, world without end. Amen.

-
- l. 1. The 267th page of the MS. Book commences with the word "After".
 - l. 5. After "thanksgiving", a comma altered into the semicolon.
 - l. 9. In "sinnes", an "n" altered into the "s".
 - l. 10. In "unto", a "v" altered into the "u".
 - l. 11. In "selves", a "u" altered into the "v".
 - l. 12. In "unto", a "v" altered into the "u".
 - l. 16. In "unworthy", a "v" altered into the "u".
 - l. 17. In "sinnes", an "n" altered into the "s".
 - l. 21. After "Lord", a comma altered into the semicolon.
 - l. 21. In "unity", a "v" altered into the "u".
 - l. 22. In "unto", a "v" altered into the "u".

The Communion

Or this.

Almighty and everliving God, weſt moſt heartily
— thank thee, for that thou doſt vouchſafe to
feed
~~keepe~~ **us**, who have duly received theſe holy
myſteries, with the — ſpiritual food of the moſt
precious body and bloud of thy ſon our Saviour
Jesus Chriſt; and doſt assure **us** — thereby of
thy favour and goodneſſe towards **us**; And
that weſt are very members incorporate in the
myſtical body of thy ſon, which is the bleſſed
company of all faithful people; and are alſo
heirſ through hope of thy everlaſting kingdom,
by the merits of the moſt precious death and paſ-
ſion of thy deareſt ſon. And we moſt humbly
beſeech thee, O — heavenly father, ſo to aſſiſt
us with thy grace, that weſt may continue in
that holy fellowſhip, and do all ſuch good works
as thou haſt prepared for **us** to walk in, —
through Jesus Chriſt our Lord, to whom with
thee and the holy Ghoſt be all honour and glory
world without end. Amen.

264

-
1. 4. In "us", a "v" altered into the "u".
 1. 4. In "have", a "u" altered into the "v".
 1. 5. In "myſteries", an "i" altered into the "y".
 1. 7. After "Chriſt", a comma altered into the ſemicolon.
 1. 7. In "us", a "v" altered into the "u".
 1. 8. In "favour", a "u" altered into the "v".
 1. 8. In "us", a "v" altered into the "u".
 1. 8. After "us", a comma altered into the ſemicolon.
 1. 10. In "myſtical", an "i" altered into the "y".
 1. 11. After "people", a comma altered into the ſemicolon.
 1. 16. In "us", a "v" altered into the "u".
 1. 18. In "us", a "v" altered into the "u".
 1. 22. The 267th page of the MS. Book has no catch-word.

The Communion

Then shall be said or sung ;

Glory be to God on high, and in earth peace,
good will towards men. Weꝑ praise thee, weꝑ
blessꝑ thee, weꝑ worship thee, weꝑ glorifie thee,
weꝑ give thanks to thee for thy great glory,
O Lord God, heavenly King, God the father
almighty.

O Lord, the only begotten son Jesu Christ;
O Lord God, — Lamb of God, son of the father,
that takest away the sins of the world, have
mercy upon us. thou, that takest away the
have mercy upon us. Thou that takest away the
sins of the world, ~~have mercy upon us receive~~
the sins of the world receive
our prayer. Thou that sittest at the right
hand of God the father, have mercy upon
us.

For thou only art holy, thou only art the Lord,
thou only, O Christ, with the holy Ghost, art
most high in the glory of God the father. Amen.

Then the Priest (or Bishop if heꝑ be pꝑsent)
shall let them depart with this blessing.

The peace of God which passeth all understanding.

- l. 1. The 268th page of the MS. Book commences with the word "Then".
l. 10. In "sins", an "n" altered into the "s".
l. 10. In "have", a "u" altered into the "v".
l. 11. In "upon", a "v" altered into the "u".
l. 11. In "us", a "v" altered into the "u".
ll. 12, 13 (interlineation). "**the the**", sic orig.
l. 14. In "have", a "u" altered into the "v".
l. 14. In "upon", a "v" altered into the "u".
l. 14. In "us", a "v" altered into the "u".
l. 15. In "us", a "v" altered into the "u".
l. 21. In "understand-", a "v" altered into the "u".

U. Pr.

l. 18. God the Father. *Amen.*
(454)

Q. Pr.

l. 18. God the Father. *Amen.*

The Communion

ing, keep^e your hearts and minds in the knowledge^e and love of God, and of his son Jesus Christ our Lord: And the blessing of God almighty, the father, the son, and the holy ghost, be amongst you, and remain^e with you alwa^yes. Amen.

Collects to be^e said after the Offertory, when there is no Communion; every such day one, or more; and the same may be^e said also as often as occasion shall serve, after the Collects either of morning or evening prayer, Communion, or Litany, by the discretion of the Minister.

Assist ^{us} mercifully, o Lord, in these our supplications and prayers, and dispose the way of thy servants, towards — the attain^ement of everlasting sal^vation; that among all the Changes and chances of this mortall life, they may ever be defended by thy most gracious and ready help^e; through Jesus Christ our Lord. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we^e besecch thee; to direct, sanctifie, and govern both our hearts and

265

-
- l. 6. In "alwa^yes", an "i" altered into the "y".
l. 9. After "more", a comma altered into the semicolon.
l. 14. In "us", a "v" altered into the "u".
l. 17. In "salvation", a "u" altered into the "v".
l. 24. The 268th page of the MS. Book has no catch-word.
-

U. Pr.

Q. Pr.

ll. 11, 12. *at Morning or Evening Prayer.*

(455)

The Communion

ies

bod^yes in the way^s of thy law^s, and in the works of thy com^andments, that through thy most mighty protection, both here and ever, we^e may be^e preserved in body and soule^e, through our Lord and Saviour Jesus Christ. Amen.

Grant, we^e beseech thee, almighty God, that the words ~~that~~ which we^e ^{have} ~~have~~ heard this day with our outward ear^s, may through thy grace be so^e grafted inwardly in our hearts, that they may bring forth in ^{us} the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord. Amen.

Prevent ^{us}, O Lord, in all our doings, with thy most gracious favour, and further ^{us} with thy continuall help^e, that in all our works begun, continued and ended in thee, we^e may glorifie thy holy name, and finally by thy mercy obtain^e everlasting life, through Jesus Christ our Lord. Amen.

Almighty God, the fountaine^e of all goodnesse-wisdom^e, who knowest our necessities before we^e aske^e, and our ignorance in asking; We^e beseech thee to have compassion ^{upon} our infir-

-
- l. 1. The 269th page of the MS. Book commences with the word "bodies".
 - l. 1. In "ways", an "e" altered into the "s".
 - l. 1. In "laws", an "e" altered into the "s".
 - l. 8. In "ears", an "e" altered into the "s".
 - l. 10. In "us", a "v" altered into the "u".
 - l. 13. In "us", a "v" altered into the "u".
 - l. 14. In "us", a "v" altered into the "u".
 - l. 17. In "obtain^e", an "e" altered into the "a".
 - l. 23. In "have", a "u" altered into the "v".
 - l. 23. In "upon", a "v" altered into the "u".

The Communion

mities; and those things which for our unworthiness we dare not, and for our blindness we cannot aske, vouchsafe to give us for the worthiness of thy son Jesus Christ our Lord. Amen.

Almighty God, who hast promised to heare the petitions of them that aske in thy Sons name; We beseech thee mercifully to incline thine eares to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

Upon the Sundayes and other holy dayes (if there be no communion) shall be said all that is appointed at the communion, untill the end of the generall prayer [for the good estate of the Catholick Church of Christ] — together with one or more of these

1. 1. In "unworthinesse", a "v" altered into the "u".
1. 3. In "give", a "u" altered into the "v".
1. 3. In "us", a "v" altered into the "u".
1. 6. After "name", a comma altered into the semicolon.
1. 8. In "us", a "v" altered into the "u".
1. 8. In "have", a "u" altered into the "v".
1. 8. In "prayers", an "i" altered into the "y".
1. 9. In "unto", a "v" altered into the "u".
1. 10. In "have", a "u" altered into the "v".
1. 12. In "reliefe", "ei" altered into the "ie".
1. 14. In "Sundayes", an "i" altered into the "y".
1. 14. In "dayes", an "i" altered into the "y".
1. 17. In "until", a "v" altered into the "u".
11. 17, 18. Parentheses altered into the brackets.

U. Pr.

11. 17, 18. [For the whole state of Christ's Church militant here in earth].
1. 19. more.

Q. Pr.

11. 17, 18. [For the whole state of Christ's Church militant here in earth].
1. 19. more.

The Communion

collects last before — rehearsed, concluding with the blessing.

266

And there shall be no telebration of the Lords supper, except there be a tonvenient number to Communicate with the Priest according to his discretion.

And if there be not above twenty persons in the parish of discretion to receive the Communion; yet there shall beꝛ no Communion, except four (or three at the least) communicate with the Priest.

And in Cathedralꝝ and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday aꝝ the least, except they have a reasonable cause to the contrary.

And to take away all occasion of dissension, and superstition, which any person hath or might have concernꝝing the bread and wine, it shall suffice that the bread beꝛ such as is usualꝝ to beꝛ eaten; but the best and purest wheaꝝt bread that conveniently may be gotten.

And if any of the bread and wine remainꝝ unconsecrated; the Curate shall have it to his

-
1. 3. The 269th page of the MS. Book has no catch-word.
 1. 4. The 270th page of the MS. Book commences with the word "And".
 1. 9. After "Communion", a comma altered into the semicolon.
 1. 16. In "have", a "u" altered into the "v".
 1. 20. In "usualꝝ", a "v" altered into the "u".
 1. 21. After "eaten", a comma altered into the semicolon.
 1. 24. In "unconsecrated", a "v" altered into the "u".
 1. 24. In "have", a "u" altered into the "v".

The Communion

owne use : but if any remaine of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the communicants as hee shall then call unto him, shall immediately after the blessing, reverently eat and drinke the same.

The bread and wine for the Communion shall bee provided by the Curate and the Churchwardens, a the charges of the parish.

And note, that every ~~Comm~~ Parishioner shall communicate a the least three times in the yeare, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate ; or his or their Deputy, or Deputyes, and pay to them or him all Ecclesiasticall duties, accustomedly due, then and at that time to be paid.

After the ~~divine~~ divine service ended, the money given a the Offertory shall bee disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit. Wherin if they disagree, it shall be disposed of as the Ordinary shall appoint.

-
- l. 1. In "use", a "v" altered into the "u".
 - l. 1. In "any" the "an" tampered with, and a third letter rendered undistinguishable.
 - l. 4. In "unto", a "v" altered into the "u".
 - l. 14. After "Curate", a comma altered into the semicolon.
 - l. 17. In "time", the "i" written upon a "y".
 - l. 18. In "divine", an "e" altered into the "i".
 - l. 20. In "uses", a "v" altered into the "u".
 - l. 24. The 270th page of the MS. Book has no catch-word.

Whereas it is ordained in this office for the Administration of the Lords Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and gratefull acknowledgment of the — benefits of Christ therein given to all worthy Receivers, And for the avoiding of such Prophaneation, and disorder in the holy Communion, as might otherwise ensue) yet, lest the same kneeling should by any persons, either out of ignorance, and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, that thereby no adoration is intended, or ought to be done, — either unto the Sacramentall bread and wine, there — bodily received, or unto any Corporal presence of Christs natural flesh, and blood. For the Sacramentall bread, and wine remaine still in their very natural substances, and therefore may not be adored, (for that were idolatry, to be abhorred of all faithfull Christians) and the natural body and blood of our Saviour Christ are in heaven, and not here;

-
1. 1. The 271st page of the MS. Book commences with the word "Whereas"; it has no head line.
 1. 3. After "kneeling", a comma altered into the semicolon.
 1. 12. After "depraved", a comma altered into the semicolon.
 1. 14. In "unto", a "v" altered into the "u".
 1. 16. In "unto", a "v" altered into the "u".
 1. 22. After "here", a comma altered into the semicolon.
-

U. Pr.

1. 13. hereby.
 1. 15. Bread or Wine.

(460)

Q. Pr.

1. 13. hereby.

it being against the truth of Christs natural body, to be at one time in more places then one.

The Ministrati^on of publick Baptism of Infants to be used in the Church.

The people are to be admonished, that it is most convenient that baptism should not be administered but upon Sundayes and other holy Days, when the most number of people come together: as well for that the Congregation there present may testifie the receiving of them that be newly baptized into the number of Christ's Church; as also because in the baptism of infants, every man present may be put in — remembrance of his own profession made to God in his baptism. For which cause also it is expedient that —
— Baptism be ministered in the vulgar tongue. — —

Nevertheless 268

1. 2. In "time", a "y" altered into the "i".
1. 5. In "used", a "v" altered into the "u".
1. 8. In "upon", a "v" altered into the "u".
1. 8. In "Sundayes", an "i" altered into the "y".
1. 8. In "Days", an "i" altered into the "y".
1. 12. After "Church", a comma altered into the semicolon.
1. 15. After "baptism", a comma altered into the period.
1. 17. In "vulgar", an "e" altered into the "a".
1. 19. In "Nevertheless", a "u" altered into the "v".

<i>U. Pr.</i>	<i>Q. Pr.</i>
1. 6 to p. 462. 1. 2. Printed in one paragraph.	1. 6 to p. 462. 1. 2. Printed in one paragraph.
	1. 17. administered.

Publick Baptism

Nevertheless (if necessity so require) children may be — — baptized upon any other day.

And note, that there shall be for every male Child, to be — — baptized two godfathers and one godmother; and for every female, one godfather, and two godmothers.

When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of morning prayer to the Curate.

And then the godfathers, and godmothers, and the people, with the children must be ready at the font, either immediately after the last lesson a morning prayer, or else immediately after the

last lesson at evening prayer, as the Curate by his discretion shall appoint. And the Priest coming to the font (which is then to be filled with pure water) and standing there shall say,

Hath this child been already baptized, or no?



If they answer, No: Then shall the Priest proceed as followeth.

-
- l. 1. The 272nd page of the MS. Book commences with the word "Nevertheless/".
l. 1. After "Nevertheless", a blot, as if to obliterate a point.
l. 2. In "upon", a "v" altered into the "u".
l. 4. After "Child", a blot, as if to obliterate a point.
l. 6. After "godfather", a blot, as if to obliterate a point.
l. 6. After "godmothers", a blot, as if to obliterate a point.
l. 19. A cross (in pencil) in the margin.
-

U. Pr.

ll. 7—18. Printed in one paragraph.
(462)

Q. Pr.

ll. 7—18. Printed in one paragraph.

Of Infants

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the Kingdome of God, except hee be regenerate and born anew of water and of the holy Ghost; I beseech you to call — upon God the father, through our Lord Jesus Christ, that of his bounteous mercy hee will grant to this child, that thing which by nature hee cannot have, that hee may be baptized with water and the holy Ghost, and received into Christ's holy Church, and be made a ^{lively} member of the same.

Then shall the Priest say,

Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water, And also didst safely lead the Children of Israel — thy people through the red sea, figuring thereby thy holy baptism; and by the baptism of thy welbeloved son Jcsus Christ in the River Jordan didst sanctifie water to the mysticall washing

away

269

away of sin; Wce beseech thee for thine infinite

-
1. 5. After "Ghost", a comma altered into the semicolon.
 1. 6. In "upon", a "v" altered into the "u".
 1. 9. In "have", a "u" altered into the "v".
 1. 16. In "save" a "u" altered into the "v".
 1. 22. In "mysticall", an "i" altered into the "y".
 1. 24. The 273rd page of the MS. Book commences with the word "away".
 1. 24. After "sin", a comma altered into the semicolon.

Publick Baptism

mercies, — that thou wilt mercifully look **¶** upon this Child; wash him and sanctifie him with the holy Ghost, that hee being delivered from thy wrath, may be received into the arke of Christs Church; and being stedfast in faith, joyfull through hope, and rooted in Charity, may so passe the waves of this troublesom **¶** — world, that finally hee may come to the land of everlasting life; there to reigne with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and iṁortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; Wee call **¶** upon thee for this infant, that hee comēg to thy holy baptism may receive remission of his sins **¶** by spirituall regeneration. Receive him, o Lord, as thou hast promised by thy welbeloved son, saying, Ask **¶**, and ye shall haue; seek, and ye shall finde; knock, and it shall be opened **¶** unto you: **¶** So give now **¶** unto **¶** us that aske; let

-
- l. 1. In "upon", a "v" altered into the "u".
 - l. 2. After "Child", a comma altered into the semicolon.
 - l. 5. After "Church", a comma altered into the semicolon.
 - l. 7. In "troublesom **¶**", the "u" tampered with in darker ink.
 - l. 9. After "life", a comma altered into the semicolon.
 - l. 14. In "upon", a "v" altered into the "u".
 - l. 16. In "sins **¶**", an "n" altered into the "s".
 - l. 19. In "have", a "u" altered into the "v".
 - l. 20. After "finde", a comma altered into the semicolon.
 - l. 20. In "unto", a "v" altered into the "u".
 - l. 21. After "you:", an obliteration.
 - l. 21. In "unto", a "v" altered into the "u".
 - l. 21. In "us", a "v" altered into the "u".
 - l. 21. After "askē", a comma altered into the semicolon.

of Infants

us that seek find; open the gate unto us that knock; that this infant may enjoy the everlasting benediction of thy heavenly — washing, and may come to the eternall kingdom which thou hast promised, by Christ our Lord. Amen.

Then shall the people stand up, and the Priest shall say, Hear the words of the Gospell, written by Saint Mark, in the tenth Chapter, at the thirteenth verse.

They brought young Children to Christ, that S. Mark. 10. 13 he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little Children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdome of God as a little Child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After **270**

- l. 1. In "us", a "v" altered into the "u".
- l. 1. In "unto", a "v" altered into the "u".
- l. 1. In "us", a "v" altered into the "u".
- l. 2. After "knock", a comma altered into the semicolon.
- l. 6. In "up", a "v" altered into the "u".
- l. 11. After "them", a comma altered into the semicolon.
- l. 14. In "unto", a "v" altered into the "u".
- l. 15. In "unto", a "v" altered into the "u".
- l. 16. In "unto", a "v" altered into the "u".
- l. 19. In "up", a "v" altered into the "u".
- l. 19. In "arms", an "e" altered into the "s".
- l. 20. In "upon", a "v" altered into the "u".

U. Pr.

l. 10 (margin). "S. Mark. 10. 13" omitted. l. 10 (margin). "S. Mark. 10. 13" omitted.

Publick Baptism

After the Gospell is read, the Minister shall make this brief exhortation upon the words of the Gospell.

Beloved, ye hear in this Gospell the words of our Saviour Christ, that hee commanded the Children to bee brought unto him; how hee blamed those that would have kept them from him; how hee exhorteth all men to follow their innocency. We perceive how by his outward gesture and deed hee — declared his good will toward them, for hee embraced them in his arms, hee laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that hee will likewise favourably receive this present Infant, that hee will embrace him with the arms of his mercy, that hee will give unto him the blessing of eternall life, and make him partaker of his everlasting kingdom. — Wherefore we being thus perswaded of the good will of our heavenly father towards this infant, declared by his son Jesus Christ, and nothing

-
1. 1. The 274th page of the MS. Book commences with the word "After".
 1. 2. In "upon", a "v" altered into the "u".
 1. 5. In "commanded", the "man" tampered with in different ink.
 1. 6. In "unto", a "v" altered into the "u".
 1. 7. In "have", a "u" altered into the "v".
 1. 7. After "him", a comma altered into the semicolon.
 1. 11. In "arms", an "e" altered into the "s".
 1. 12. In "upon", a "v" altered into the "u".
 1. 13. In "Doubt", the "u" blotted, as if formed from a "w".
 1. 14. In "favourably", a "u" altered into the "v".
 1. 16. In "arms", an "e" altered into the final "s".
 1. 16. In "unto", a "v" altered into the "u".
 1. 18. In "partaker", an "e" altered into an "a".
 1. 18. After "kingdom", a blot, as if to obliterate a point.

Publick Baptism

doubting but that heſ — favourably alloweth this charitable worke of ours, in bringing this infant to his holy baptism, let us faithfully and devoutly give thanks unto him, and say, Almighty and everlasting God, heavenly father, weſ give thee humble thanks, that thou haſt vouchsafed to call us to the knowledg^e of thy grace and faith in thee! — increase this knowledg^e, and confirm this faith in us evermore. Give thy holy spirit to this Infant, that heſ may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy spirit, now and for ever. Amen.

Then shall the Priest speak unto the God-fathers and Godmothers on this wise.

Dearly beloved, ye have brought this Child here to beſ baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctifie

him

271

1. 1. In "doubting", the "u" blotted, as if formed from a "w".
1. 1. In "favourably", a "u" altered into the "v".
1. 3. In "us", a "v" altered into the "u".
1. 4. In "unto", a "v" altered into the "u".
1. 7. In "us", a "v" altered into the "u".
1. 9. In "us", a "v" altered into the "u".
1. 12. In "salvation" a "u" altered into the "v".
1. 15. In "unto", a "v" altered into the "u".
1. 17. In "have", a "u" altered into the "v".
1. 20. In "sins", an "n" altered into the "s".
1. 20. In "sanctifie", a "y" altered into the "ie".

U. Pr.

Q. Pr.

1. 6. for that.

1. 6. for that.

Publick Baptism

him with the holy Ghost, to give him the Kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospell to grant all these things that ye haue prayed for : which promise hee for his part will most surely keepe and performe.

Wherefore after this promise made by Christ, this infant must also faithfully for his part, promise by you that ~~his~~^{he} are his suretyes (untill hee come of age to take it upon himself) that hee will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keepe his commandments.

I demaund therefore,

Doest thou in the name of this Child renounce the devil and all his works, the vaine pomp and glory of the world, with all covetous desires of the same, and the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

Doest thou believe in God the father Almighty, maker of heaven and earth?

And in Jesus Christ his only begotten sonne our Lord? And that hee was conceived by the

-
1. 1. The 275th page of the MS. Book commences with the word "him".
 1. 2. In "have", a "v" altered into the "u".
 1. 9. In "untill", a "v" altered into the "u".
 1. 10. In "upon", a "v" altered into the "u".
 1. 23. In "believe", an "e" altered into the "i".

of Infants

holy Ghost; born of the Virgin Mary; that heſ suffered under Pontius Pilate, was erueified, dead, and buried; that heſ went downe into hell, and also did rise againe the third day; that heſ aseended into heaven, and sitteth at the right hand of God the father Almighty; and from thence shall come againe at the end of the world to judge the quiek and the dead?

And doest thou believe in the holy Ghost; the holy Catholick Chureh, the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after — death?

Answer.

All this I stedfastly believe.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

272

Minister.

Wilt thou then obediently keepe Gods holy will and comãdm^{ts}, and walk in the same all the dayes of thy life?

-
1. 1. After "Ghost", a comma altered into the semicolon.
 1. 2. In "under", a "v" altered into the "u".
 1. 4. After "again", a blot, as if to obliterate a point.
 1. 6. After "Almighty", a comma altered into the semicolon.
 1. 9. After "Ghost", a comma altered into the semicolon.
 1. 19. The 275th page of the MS. Book has no catch-word.
 1. 20. The 276th page of the MS. Book commences with the word "Minister."
 1. 23. In "dayes", an "i" altered into the "y".

of Infants

Answer.

I will.

Then shall the Priest say,
O Merciful God, grant that the old Adam in
this Child may be so buried, that the new man
may be raised ^up in him, Amen.

Grant that all carnallⁱ affections may dⁱye in him,
and that all things belonging to the Spirit^A, may
live and grow in him. Amen.

Grant that he^e may ha^ve power and strength to
ha^ve victory, and to triumph against the devil,
the world, and the flesh. Amen.

Grant that whosoever is here dedica^ted to thee
by our office and ministry, may also be endued
with heavenly vertues, and everlastingly re-
warded, through thy mercy, O blessed Lord
God, who do^est live and govern all things, world
without end. Amen.

Almighty everliving G^dod, whose most dearly be-
loved son Jesus Christ, for the forgiv^eness^A of our
sin^s did shed out of his most precious side both
water and bloud, and ga^ve co^mmandment to his
disciples, that they should goe teach all nations,
and baptize them in the name of the father, and

-
- l. 6. In "up", a "v" altered into the "u".
l. 10. In "have", a "u" altered into the "v".
l. 11. In "have", a "u" altered into the "v".
l. 13. In "dedicated", the "ca" tampered with.
l. 21. In "sin^s", an "n" altered into the "s".
l. 22. In "gave", a "u" altered into the "v".

Publick Baptism

and of the holy Ghost;

of the son^{ne}, Regard, we^e beseech thee, the supplications of thy congregation; sanctifie this water to the mysticall washing away of sin: And grant that this Child now to be baptized therein, may receive the fulness^e of thy Grace, and ever remain^e in the number of thy faithfull and elect Children, through Jesus Christ our Lord. Amen.

Then the Priest shall take the Child into his hands, and shall say to the godfathers and godmothers,

Name this Child.

273

And then nam^eing it after them (if they shall certifie him that the Child may well endure it) he^e shall dip it in the water discreetly and warily, saying,

N. I baptize thee in the name of of the father, and of the son, and of the holy Ghost. Amen.

But if they certifie, that the Child is weak^e, it shall suffice to pour^e water upon it, saying the aforesaid words,

N. I baptize thee in the name of the father, and of the son, and of the holy Ghost. Amen.

Then the Priest shall say,

We^e receive this Child into the Congregation of

-
1. 3. In "mysticall", an "i" altered into the "y".
 1. 13. The 276th page of the MS. Book has no catch-word.
 1. 14. The 277th page of the MS. Book commences with the word "And".
 1. 18. "of of", sic orig.
 1. 19. After "Ghost", a blot, as if to obliterate a point.
 1. 21. In "upon", a "v" altered into the "u".

Publick Baptism

+ Here the Priest
shall make a
Crosse vpon the
Childs forehead.

Christis flock, + and doe sign^e him with the
signe of the Crosse^e; in token that here after he^e
shall not be ashamed to confess^e the faith of
Christ crucified, and manfully to fight ^under his
banner, against sin, the world, and the devil,
and to continue Christis faithfull^u soldier and
servant ^unto his lives end. Amen.

Then shall the Priest say,
Seeing now, dearly beloved brethren, that this
Child is regenerate and grafted into the body
of Christis Church, let ^us give thanks ^unto
almighty God for these benefits and with one
accord make our prayers ^unto him, that this
Child may lead the rest of his life according to
this begining.

Then shall be said, all kneeling,
Our father, which art in heaven; hallowed be
thy name. Thy kingdom^e come. Thy will be
done in earth, as it is in heaven. Give ^us this
day our daily bread. And forgive ^us our
trespasses, as we^e forgive them that trespass^e

-
- l. 4. In "under", a "v" altered into the "u".
 - l. 7. In "unto", a "v" altered into the "u".
 - l. 11. In "us", a "v" altered into the "u".
 - l. 11. In "unto", a "v" altered into the "u".
 - l. 13. In "prayers", an "i" altered into the "y".
 - l. 13. In "unto", a "v" altered into the "u".
 - l. 17. After "father", a blot, as if to obliterate a point.
 - l. 19. In "us", a "v" altered into the "u".
 - l. 20. In "us", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

l. 1. and do *sign.

of Infants

against **us**. And lead **us** not into temptation;
but deliver **us** from evil. Amen.

Then shall the Priest say,

We **y**ield thee hearty thanks, most mercifull
father, that it hath pleased thee to regenerate
this infant with thy holy spirit, to receive him

thine
for ~~thy~~ [^]own~~e~~ child by adoption, and to incorpo-
rate him into thy holy Church. And humbly

we **274**

beseech thee to grant, that he~~e~~ being dead **u**nto
sin~~n~~, and living vnto righteousness~~e~~, and being
buried with Christ in his death, may crucify the
old man, and **u**tterly abolish the whole body of
sin, and that as he~~e~~ is made **p**artaker of the
death of thy son~~n~~, he~~e~~ may also be~~e~~ **p**artaker
of his — — resurrection; so~~e~~ that finally with
the residue of thy holy Church, he~~e~~ may be~~e~~
an inheritour of thine everlasting Kingdom~~e~~,
through Christ our Lord. Amen.

Then, all standing **u**p, the Priest shall say
to the Godfathers and Godmothers this
exhortation following.

fforasmuch as this Child hath promised by you

-
- . 1. In each "us", a "v" altered into the "u".
 - 1. 9. "we~~e~~," this catch-word is not repeated at the commencement of the following page.
 - 1. 10. The 278th page of the MS. Book commences with the word "beseech".
 - 1. 10. In "unto", a "v" altered into the "u".
 - 1. 13. In "utterly", a "v" altered into the "u".
 - 1. 14. In "partaker", an "e" altered into the "a".
 - 1. 20. In "up", a "v" altered into the "u".

of Infants

his suretyⁱes, to renounce the devill, and all his
works, to beleeveⁱ in God, and to serve him; ye
must remember that it is your parts and dutyⁱes
to see that this infant be^e taught, so soon^e as
he^e shall be^e able to learn, what a solemn^e vow,
promise, and profession he^e hath here made by
you. And that he^e may know these things the
better, ye shall call **u**pon him to hear^e sermons,
and chiefly ye shall provide that he^e may learn^e
the Creed, the Lords prayer, and the ten^e co-
mandments in the vulgar—tongue, and all other
things which a Christian ought to know and
believe^e to his soules health; and that this —
Child may be^e vertuously brought **u**p to lead a
godly and a Christian life, remembre^eing alwayes
that baptism^e doth represent **u**nto **us** our pro-
fession, which is, to follow the example of our
Saviour Christ, and to be made like **u**nto him;
that as he^e dyed and rose again^e for **us**; so^e
should we who are baptized, dye from sin, and
rise again **u**nto — righteousnes^e, continually

-
1. 1. After “devill”, a blot, as if to obliterate a point.
 1. 2. After “him”, a blot, as if to obliterate a point.
 1. 6. After “promise”, a blot, as if to obliterate a point.
 1. 7. After “you”, a blot, as if to obliterate a point.
 1. 8. In “upon”, a “v” altered into the “u”.
 1. 9. In “chiefly”, an “e” altered into the “i”.
 1. 14. In “up”, a “v” altered into the “u”.
 1. 15. In “alwayes”, an “i” altered into the “y”.
 1. 16. In “unto”, a “v” altered into the “u”.
 1. 16. In “us”, a “v” altered into the “u”.
 1. 18. In “unto”, a “v” altered into the “u”.
 1. 18. After “him”, a comma altered into the semicolon.
 1. 19. In “us”, a “v” altered into the “u”.
 1. 21. In “unto” a “v” altered into the “u”.

Private Baptism

mortifying all our evill and corrupt affections,
and daily proceeding in all vertue and godliness^e
of living.

Then shall he^e adde and say,



Ye are to take care that this Child be brought
to the — Bishop to be confirmed by him, so soon
as he^e can say the Creed, the Lords prayer, and
the ten^e co^mandments

275

in

in the vulgar tongue, and be further instructed
in the Church-Catechism set forth for that
purpose.

It is certain^e by Gods word, that children
which are baptized, dying before they
co^miⁿ they ~~co^miⁿ~~ actual^y sin, are un-
dowbtedly saved.

To take away all scruple, concerning the use of
the sign^e of the cross^e in baptism; the true
explica^on therof, and the just reasons for the
retainⁱng of it may be seen^e in the xxxth
Canon first published in the year^e  
MDCIV.

The Ministration of private baptism
of Children in houses.

The Curates of every Parish shall often ad-

l. 10. The 279th page of the MS. Book commences with the word "in".

l. 15. In "undowbtedly", a "v" altered into the "u".

l. 18. After "baptism", a comma altered into the semicolon.

U. Pr.

l. 25 to p. 476. l. 11. Printed in two para-
graphs.

Q. Pr.

l. 25 to p. 476. l. 11. Printed in two para-
graphs.

Private Baptism

monish the people, that they deferre not the baptism of their Children longer then the first or second Sunday next after their birth, or other holy-day falling between, ~~u~~nless ~~u~~pon a great and reasonable cause, to be approved by the Curate. And also they shall warn them, that without like great cause and necessity they procure not their children — to be~~e~~ baptized at home in their houses. But when need shall compell them so to do, then baptism shall be~~e~~ administred on this fashion.

ffirst let the Minister of the parish (or in his absence, any other lawfull minister that can be procured) wth them that are present call ~~u~~pon God, and say the Lords prayer, and so many of the Collects ~~a~~ppointed to be~~e~~ said before in the form~~e~~ of publick baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour water ~~u~~pon it, saying these words;

N. I baptize thee in the name of the father, and of the son~~e~~, and of the holy Ghost. Amen.

Then all kneeling down, the Minister shall give thanks ~~u~~nto God, and say,

-
- l. 4. In "unless", a "v" altered into the "u".
l. 4. In "upon", a "v" altered into the "u".
l. 14. In "upon", a "v" altered into the "u".
l. 18. After "suffer", a blot, as if to obliterate a point.
l. 20. In "upon", a "v" altered into the "u".
l. 26. In "unto" a "v" altered into the "u".

Private Baptism

Wee¹ yie²ld thee hearty thanks, most mercifull
father,

276

that it hath pleased thee to regenerate this
infant with thy holy spirit ; to receive him for
thine owne child by adoption, and ^{to} incorporate
him into thy holy Church. And wee³ humbly
beseech thee to gra^{as}u⁴it, that hee⁵ is now made
partaker of the death of thy son⁶ne, so hee⁷ may
be also of his resurrection ; and that finally with
the residue of thy Saints hee⁸ may inherit thine
everlasting kingdome⁹, through the same thy
son¹⁰ Jesus Christ our Lord. Amen.

And let them not doubt, but that the
Child so baptized is lawfully and sufficiently
baptized, and ought not to bee¹¹ baptized
again¹². Yet ne¹³verthelesse¹⁴, if the Child
which is after this sort baptized, do¹⁵ after-
ward live, it is — expedient that it be brought
into the Church, to the — intent¹⁶, that if the
Minister of the same parish did himselfe¹⁷
baptize that child, the congregation may

-
- l. 1. In "yield", an "e" altered into the "i".
 - l. 3. The 279th page of the MS. Book has no catch-word.
 - l. 4. The 280th page of the MS. Book commences with the word "that".
 - l. 5. After "spirit", a comma altered into the semicolon.
 - l. 9. In "partaker", an "e" altered into the "a".
 - l. 11. In "Saints", the "i" tampered with.
 - l. 14. In "doubt", the "u" partly defaced by a blot.
 - l. 17. In "neverthelesse", a "u" altered into the "v".
 - l. 20. After "intent", a blot, as if to obliterate a point.

Private Baptism

be certified of the true form^e of baptism by him privately before ^uused: In which case he^e shall say thus,

I certifie you, that according to the due and prescribed Order of the Church, ^{at} such a time, and at such a place^o, before divers^e wi^lnesses I baptized this Child.

But if the Child were baptized by any other lawfull Minister; then the Minister of the parish where the Child was born^e or Christened, shall examine and try whether the Child be lawfully baptized or no. In — which case, if those that bring any child to the Church, do^e answer that the same Child is already baptized, then shall the Minister examine them further, saying,

By whom ~~was~~ was this Child baptized?

Who was present when this child was baptized? Because some things essentiall to this Sacrament may happen to be omitted through fear or hast, in such times of extremity; therefore I demau^d further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

And if the Minister shall find^e by the Answer^s

l. 2. In "used", a "v" altered into the "u".

l. 20. "hast", sic orig.

l. 21. After "extremity", a comma altered into the semicolon.

Priuate Baptism

of such as bring the Child, that all things were done as they ought to be;

277

then shall not hee Christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus,

I Certifie you, that in this case all is well done, and according unto due order, concerneing the baptizeing of this Child; who being borne in originall sin, and in the wrath of God, is now by the laver of regeneration in baptism received into the — — — number of the Children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospell doth witness to our comfort on this wise.

The Gospel.

They brought young children to Christ, that hee should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, hee was much displeased, and said unto them, Suffer the little Children to come unto me, and forbid them not; for of such is

S. Mark. 10.
13.

-
1. 3. The 280th page of the MS. Book has no catch-word.
 1. 4. The 281st page of the MS. Book commences with the word "then".
 1. 8. In "unto", a "v" altered into the "u".
 1. 9. After "Child", a comma altered into the semicolon.
 1. 11. In "laver", the "r" tampered with.
 1. 14. In "unto", a "v" altered into the "u".
 1. 16. In "unto", a "v" altered into the "u".
 1. 20. After "them", a comma altered into the semicolon.
 1. 23. In "unto", a "v" altered into the "u".
 1. 24. In "unto", a "v" altered into the "u".

Priuate Baptism

the kingdom of God. Verily I say **unto** you, whosoever shall not receive the kingdom of God as a little child, **he** shall not enter therein. And **he** took them **up** in his arms, put his hands **upon** them, and blessed them.

After the Gospel is read, the Minister shall make this brief exhortation **upon** the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the Children to be brought **unto** him; how hee blamed those that would have kept them from him; how hee exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed hee declared his good will toward them; for hee embraced them in his arms, he laid his hands **upon** them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably — received this present infant, that hee hath embraced him — with the arms of his mercy, and

-
- l. 1. In "unto", a "v" altered into the "u".
 - l. 4. In "up", a "v" altered into the "u".
 - l. 4. In "arms", an "e" altered into the "s".
 - l. 5. In "upon", a "v" altered into the "u".
 - l. 7. In "upon", a "v" altered into the "u".
 - l. 11. In "unto", a "v" altered into the "u".
 - l. 11. After "him", a comma altered into the semicolon.
 - l. 12. In "have", a "u" altered into the "v".
 - l. 13. After "him", a comma altered into the semicolon.
 - l. 16. After "them", a comma altered into the semicolon.
 - l. 17. In "arms", an "e" altered into the "s".
 - l. 17. In "upon", a "v" altered into the "u".
 - l. 18. In "Doubt", the "u" partly defaced.
 - l. 19. In "believe", an "e" altered into the "i".
 - l. 19. In "favourably", a "u" altered into "v".
 - l. 21. In "arms", an "e" altered into the "s".

Private Baptism

(as hee hath promised in his holy word) will give **u**nto him the blessing of eternall life, and make him **p**artaker of his everlasting kingdom. Wherefore we being thus pswaded of the good will of our heavenly father, declared by his son Jesus Christ towards this infant, let **us** — faithfully and devoutly give thanks **u**nto him, and say the prayer which the Lord himselfe taught **us**.

278

Our father which art in heaven; hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give **us** this day our daily bread. And forgive **us** our trespasses, as we forgive them that trespass against **us**. And lead **us** not into temptation; but deliver **us** from evill. Amen.

Almighty and everlasting God, heavenly father, wee give thee humble thanks, that thou hast vouchsafed to call **us** to the knowledge of thy grace and faith in thee; Increase this knowledg^e,— and confirm this faith in **us** evermore.

-
1. 2. In "unto", a "v" altered into the "u".
 1. 3. In "partaker", an "e" altered into the "a".
 1. 6. In "us", a "v" altered into the "u".
 1. 7. In "unto", a "v" altered into the "u".
 1. 8. In "us", a "v" altered into the "u".
 1. 9. The 281st page of the MS. Book has no catch-word.
 1. 10. The 282nd page of the MS. Book commences with the word "Our".
 1. 12. In "us", a "v" altered into the "u".
 1. 13. In "us", a "v" altered into the "u".
 1. 15. In each "us", a "v" altered into the "u".
 1. 15. After "temptation", a comma altered into the semicolon.
 1. 16. In "us", a "v" altered into the "u".
 1. 19. In "us" a "v" altered into the "u".
 1. 20. After "thee", a comma altered into the semicolon.
 1. 21. In "us", a "v" altered into the "u".

Private Baptism

Give thy holy spirit to this infant, that hee being borne again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attaine thy — promise, through the same our Lord Jesus Christ thy son, who liveth and reigneth with thee and the holy spirit, now and for ever. Amen.

Then shall the Priest demand the name of the Child, which being by the godfathers and Godmothers pronounced, the Minister shall say,

Doest thou in the name of this Child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

Doest thou believe in God the father almighty, maker of heaven and earth?

And in Jesus Christ his only begotten son our Lord? And that hee was conceived by the holy Ghost; borne of the Virgin Mary; that hee suffered under Pontius Pilate, was crucified, dead, and buried; that hee went down into

l. 3. In "salvation", a "u" altered into the "v".

l. 20. In "believe", an "e" altered into the "i".

l. 26. After "buried", a comma altered into the semicolon.

Priuate Baptism

hell and also did rise again^u the third day; that he^e ascended into heaven, and — sitteth a^u the right hand of God the father Almighty; and from thence shall come again^e at the end of the world to judg^e the quick and the dead?

279

And

And doest thou believe in the holy Ghost; the holy Catholick Church, the Communion of Saints; the remission of sin^us; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I steadfastly believe.

Minister.

Wilt thou then obediently keepe Gods holy will and — — comādmēts, and walk^e in the same all the day^s of thy life?

Answer.

I will.

Then the Priest shall say,

We^e receive this Child into the Congregation of

Christs flock and do^u + sign^e him with the sign^e of the cross^e, in token that hereafter he^e shall

^{+ The Priest shall make a cross^u upon the Childs forehead}

-
1. 1. After "day", a comma altered into the semicolon.
 1. 7. The 283rd page of the MS. Book commences with the word "And".
 1. 7. In "believe", an "e" altered into the "i".
 1. 7. After "Ghost", a comma altered into the semicolon.
 1. 10. After "flesh", a comma altered into the semicolon.
 1. 16. In "days", "ie" altered into the "y".
 1. 22 (margin). In "upon", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

1. 21. * and do sign.
 1. 21 (margin). * Here the Priest.

1. 21 (margin). * Here the Priest.

Priuate Baptism

not be ashamed to — confess^e the faith of Christ crucified, and manfully to fight ^under his banner against sin, the world, ^ef and the devil; and to continue Christs faithfull ^uSoldier and servant ^unto his lives end. Amen.

Then shall the Priest say,
Seeing now, dearly beloved brethren, that this Child is by baptism regenerate and grafted into the body of Christs Church, let ^us give thanks ^unto Almighty God for these benefits, and with one accord make our prayers ^unto him, that he may lead the rest of his life according ~~th~~ to this begining.

Then shall the Priest say,
We^e y^eld thee^e most hearty thanks, most mercifull father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own^e Child by adoption, and to—incorporate him into thy holy Church. And humbly we^e beseech thee to grant, that he^e being dead ^unto sin, and living ^unto — righteousness^e, and being buried with Christ in his death, — may crucifie the old man, and ^utterly abolish

-
- l. 2. In "under", a "v" altered into the "u".
 - l. 3. After "devil", a comma altered into the semicolon.
 - l. 5. In "unto", a "v" altered into the "u".
 - l. 9. In "us", a "v" altered into the "u".
 - l. 10. In "unto", a "v" altered into the "u".
 - l. 11. In "unto", a "v" altered into the "u".
 - l. 21. In each "unto", a "v" altered into the "u".
 - j. 23. In "utterly", a "v" altered into the "u".

Private Baptism

the whole body of sin, and that as he^e is made partaker of the death of thy son, he^e may also be partaker of his resurrection ; so^l that finally with the residue of thy holy Church, he^l may be an —inheritour of thine everlasting kingdom^e, through Jesus Christ our Lord. Amen.

280

Then all standing ^up, the Minister shall make this exhortation to the Godfathers and Godmothers.

fforasmuch as this Child hath promised by you his suretⁱies, to renounce the devill and all his works, to belie^{ve} in God, and to serve him, ye must remember that it is your parts and duties to see that this infant be taught, so soon as he^e shall be^e able to learn^e, what a solemn vow, promise and profession he^e hath made by you. And that he^e may know these things the better, ye shall call ^upon him to hear^e sermons, and chiefly ye shall provide that he^e may learn^e the Creed, the Lords prayer, and the ten^e comandments in the vulg^ar tongue, and all other things

-
1. 3. After "resurrection", a comma altered into the semicolon.
 1. 4. In "with", the "i" tampered with.
 1. 7. The 283rd page of the MS. Book has no catch-word.
 1. 8. The 284th page of the MS. Book commences with the word "Then".
 1. 8. In "up", a "v" altered into the "u."
 1. 19. In "upon", a "v" altered into the "u".
 1. 20. In "chiefly", an "e" altered into the "i".

Private Baptism

which a Christian ought to know and believe to his souls health; and that this Child may be vertuously brought ^uup to lead a godly and a Christian life; remembring alway, — that baptism doth represent ^unto ^us our profession, which is to follow the example of our Saviour Christ, and be made like ^unto him; that as heⁱ dyed and rose again^e for ^us; so should wee who are baptized, dy^e from sin, and rise again^e ^unto — righteousness^e, continually mortifying all our evill and — corrupt affections, and daily proceeding in all vertue and godliness^e of living.

But if they which bring the Infant to the Church doe make such ^uncertain^e Answers to the Priests questions, as that it cannot appear^e, that the Child was baptized with water, In the name of the father, and of the son, and of the holy Ghost (which are essential^e parts of Baptism) then let the Priest baptize it in the form^e before ap-

-
1. 2. After "health", a comma altered into the semicolon.
 1. 3. After "up", a blot, as if to obliterate a point.
 1. 4. After "life", a comma altered into the semicolon.
 1. 5. In "unto", a "v" altered into the "u".
 1. 5. In "us", a "v" altered into the "u".
 1. 7. In "unto", a "v" altered into the "u".
 1. 7. After "him", a comma altered into the semicolon.
 1. 8. In "us", a "v" altered into the "u".
 1. 8. After "us", a comma altered into the semicolon.
 1. 9. In "unto", a "v" altered into the "u".
 1. 14. In "uncertain^e", a "v" altered into the "u".
-

U. Pr.

1. 7. and to be made.

Q. Pr.

1. 7. and to be made.

pointed for public baptism of infants, saving
that a the dipping of the Child in the
font, he shall use this forme of words.

If thou art not already baptized, N. I baptize
thee in the name of the father, and of the son,
and of the holy — Ghost. Amen

The

281

The Ministration of Baptism to such
as are of riper years, and able to
answer for themselves.

When any such persons as are of riper yeares,
are to be baptized, timely notice shall be given
to the Bishop, or whom he shall appoint for
that purpose, a week before at the least, by
the Parents, or some other discreet persons;
that so due care may be taken for their exa-
mination, whether they be sufficiently instructed
in the principles of the Christian Religion; and
that they may be exhorted to prepare them-
selves with prayers and fasting for the receiving
of this holy Sacrament.

And if they shall be found fit, then the god-
fathers and godmothers (the people being assem-

-
- l. 1. After "infants", a semicolon altered into the comma.
 - l. 3. In "use", a "v" altered into the "u".
 - l. 8. The 285th page of the MS. Book commences with the word "The". It has no head line.
 - l. 10. In "themselves", a "u" altered into the "v".
 - l. 12. In "given", a "u" altered into the "v".
 - l. 18. After "Religion", a comma altered into the semicolon.

Baptism of those &c

bled upon the Sunday or holy-day appointed) shall be ready to present them at the font immediately after the second lesson, either at morning or evening prayer, as the Curate in his discretion shall think fit.

And standing there, the priest shall ask whether any of the persons here presented be baptized or no: If they shall answer, No: then shall the Priest say thus,

Dearly beloved; forasmuch as all men are conceived and born in sin, (and that which is borne of the flesh is flesh,) and they that are in the flesh cannot please God, ~~committing sin~~ but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the Kingdom of God, except he be regenerate and born a new of water and of the holy Ghost; I beseech you to call upon God the father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be — — baptized with water and the holy Ghost, and received into — Christs holy Church, and be made lively members of the same.

-
- l. 1. In "upon", a "v" altered into the "u".
l. 4. In "prayer", an "i" altered into the "y".
l. 8. After "no", a period altered into the colon.
l. 10. After "beloved", a comma altered into the semicolon.
l. 15. After "transgressions", a comma altered into the semicolon.
l. 18. After "Ghost", a comma altered into the semicolon.
l. 18. In "upon", a "v" altered into the "u".
l. 22. In "have", a "u" altered into the "v".

of Riper Year~~s~~

Then shall the Priest say,
Let ~~us~~ pray.

282

(And here all the congregation shall kne^{eel.}~~el.~~)
Almighty and everlasting God, who of thy
great mercy didst save Noah and his family in
the Ark~~e~~ from perishing by water, and also
didst safely lead the Children of Is~~r~~ael thy —
people through the red sea, figur~~e~~ing thereby thy
holy — baptism; and by the baptism of thy wel-
beloved son Jesus Christ in the river Jordan
didst sanctifie the element of water to the
mysticall washing away of sin; We~~e~~ beseech
thee, for thine infinite mercyes, that thou wilt
mercifully look ~~u~~pon these thy servants; wash
them and sanctifie — them with the holy Ghost,
that they being delivered from — thy wrath may
be received into the Ark of Christs Church;
and being stedfast in faith, joyfull through hope,
and rooted in Charity, may so pass~~e~~ the waves
of this troublesom~~e~~ world, that finally they may
come to the land of everlasting life, there to
reign~~e~~ with thee world without end, through
Jesus Christ our Lord. Amen.

-
1. 2. In "us", a "v" altered into the "u".
1. 3. The 285th page of the MS. Book has no catch-word.
1. 4. The 286th page of the MS. Book commences with "(And".
1. 13. In "mysticall", an "i" altered into the "y".
1. 15. In "upon", a "v" altered into the "u".
1. 15. After "servants", a comma altered into the semicolon.
1. 18. After "Church", a comma altered into the semicolon.

Baptism of those &c

Almighty and immortal God, the aid of all that — need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for these persons, that they — coming to thy holy Baptism, may receive remission of their sins by spirituall regeneration. Receive them, O Lord, And as thou hast promised by thy welbeloved son, saying, Ask, and ye shall receive ; seek, and ye shall — find ; knock, and it shall bee opened unto you ; So give now unto us that aske ; let us that seek find ; — open the gate unto us that knock ; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternall kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the people stand up, and the Priest

-
- l. 6. In "sins", an "n" altered into the "s".
 - l. 9. After "receive", a comma altered into the semicolon.
 - l. 11. In each "unto", a "v" altered into the "u".
 - l. 11. After "you", a comma altered into the semicolon.
 - l. 11. In "us", a "v" altered into the "u".
 - l. 12. In "us", a "v" altered into the "u".
 - l. 12. Commas altered into the semicolons after "ask" and "find".
 - l. 13. In "unto", a "v" altered into the "u".
 - l. 13. In "us", a "v" altered into the "u".
 - l. 18. In "up", a "v" altered into the "u".
-

U. Pr.

ll. 7, 8. Receive *them*, O Lord, as thou hast promised.

l. 18 to l. 3. p. 491. Printed in two paragraphs.

(490)

Q. Pr.

ll. 7, 8. Receive *them*, O Lord, as thou hast promised.

l. 18 to l. 3. p. 491. Printed in two paragraphs.

of Riper Yearē

shall say, Hear the words of the Gōspell written
by Saint Johnⁿ, in the third chapter begining a[^]
the first verse.

There

283

There was a man of the Pharisees, named S. Jo. 3. j.
Nicodemus, a — ruler of the Jews. the same
came to Jesus by night, and said unto him,
Rabbi, we know that thou art a teacher come
from God; for no man can do these miracles
that thou doest, except God be with him. Jesus
answered and said unto him, — Verily, verily
I say unto thee, Except a man be borne again,
he cannot see the kingdom of God. Nichodem-
mus saith unto him, How can a man be borne,
when he is old? can he enter the second time
into his mothers womb, And be born? Jesus
Answered, Verily, verily I say unto thee,
Except a man be born of water and of the spirit
he cannot enter into the kingdom of God.

-
- l. 5. The catch-word of the 286th page of the MS. Book is written in paler ink, and in a different character from the text.
 - l. 5. The 287th page of the MS. Book commences with the word "There".
 - l. 6. In "Jews", an "e" altered into the "s".
 - l. 7. In "unto", a "v" altered into the "u".
 - l. 9. After "God", a comma altered into the semicolon.
 - l. 10. The "be" tampered with in different ink.
 - l. 11. In "unto", a "v" altered into the "u".
 - l. 12. In "unto", a "v" altered into the "u".
 - l. 14. In "unto", a "v" altered into the "u".
 - l. 14. After "borne", a blot, as if to obliterate a point.
 - l. 17. In "unto", a "v" altered into the "u".
-

U. Pr.

- l. 5 (margin). "S. Jo. 3. 1." omitted.
- l. 10. doest.
- ll. 13, 14. Nicodemus.

Q. Pr.

- l. 5 (margin). "S. Jo. 3. 1." omitted.
- l. 10. doest.
- ll. 13, 14. Nicodemus.

Baptism of those &c

That which is born of the flesh is flesh ; And that which is born of the spirit is spīrit. Marvel not that I said ~~unto~~ thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the — sound thereof, but canst not tell whence it cometh, and — whether it goeth : so is every one that is born^e of the spirit.

After which he^e shall say this exhortation following.

Beloved, ye hear in this Gospell the express^e words of our Saviour Christ, that except a man be born of water and of the Spirit, he^e cannot enter into the Kingdom^e of God. Whereby **may**

ye perceive the great necessity of this — Sacrament, where it may be had. Likewise immediately — before his Ascension into heaven (as we read in the last Chapter of St Marks Gospell) he^e gave comānd to his dīsciples, saying, Go ye into all the world, and preach the Gospell to every

He creature. ~~Hee~~ that believeth and is bap^tized shall be saved ; [^] but he^e that believeth not shall be damned. Which also sheweth ~~unto~~ ^{us} the great benefit we^e reap thereby. **f**for which

-
- l. 3. In "unto", a "v" altered into the "u".
 l. 21. In "unto", a "v" altered into the "u".
 l. 21. In "us", a "v" altered into the "u".
-

U. Pr.

- l. 6. whither.
 l. 17. Saint Mark's.

(492)

Q. Pr.

- l. 6. whither.
 l. 17. Saint Mark's.

of Riper Yearꝝ

cause S^t Peter the Apostle, when **u**pon his first preaching of the Gospell many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said **u**nto them, Repent and be baptized every

one **281**

one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. for the promise is to you and ~~to~~ your Children, and to all that are afar^r off, even as many as the lord our God shall call. And with many other words exhorted he^e them, saying, save yourselves from this **u**ntoward generation. ffor (as the same Apostle testifieth in another place) even Baptism doth also now save **u**s, (not the putting away of the filth of the flesh, but the Answer^e of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he^e will favourably receive these present persons, truly repenting and com^eing **u**nto him by faith, that

-
- l. 1. In "upon", a "v" altered into the "u".
 - l. 5. In "unto", a "v" altered into the "u".
 - l. 8. The 288th page of the MS. Book commences with the word "one".
 - l. 8. In "sins", an "n" altered into the "s".
 - l. 14. In "untoward", a "v" altered into the "u".
 - l. 16. In "us", a "v" altered into the "u".
 - l. 19. In "Doubt", the "u" partly defaced,
 - l. 22. In "unto", a "v" altered into the "u".
-

U. Pr.

- l. 1. Saint Peter.
- l. 10. and to your children.

Q. Pr.

- l. 1. Saint Peter,

Baptism of those

heſ will grant them remission of their sins¹, and bestow upon them the holy Ghost; that heſ will give them the blessing of eternal¹ life and make them partakers of his everlasting Kingdom¹.

Wherefore we¹ being thus perswaded of the good will of our heavenly father towards these persons, declared by his son Jesus Christ; let us faithfully and devoutly give thanks to him and say,

Almighty and everlasting God, heavenly father, we¹ give thee humble thanks, for that thou hast vouchsafed to call us — to the knowledge of thy grace and faith in thee; Increase this knowledge^e, and confirme this faith in us evermore¹ give thy holy Spirit to these persons, that they may be borne again¹ and be made heirs¹ of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy spirit, now and for ever. Amen.

Then the Priest shall speak to the Persons to be¹ baptized on this wise.

Well beloved, who are come hither desir¹ing to

-
1. 1. In "sins¹", an "n" altered into the "s".
 1. 2. After "Ghost", a comma altered into the semicolon.
 1. 4. In "partakers", an "e" altered into the "a".
 1. 13. In "us", a "v" altered into the "u".
 1. 15. In "us", a "v" altered into the "u".
 1. 15. After "evermore", a blot, as if to obliterate a point.
 1. 17. In "heirs¹", an "e" altered into the "s".
 1. 18. In "salvation", a "u" altered into the "v".

of riper Year^es

receive holy baptism, ye have heard how the congregation hath pray^ed that our Lord Jesus Christ would vouchsafe to receive you[■] and bless^e you, to release you of your sins[■], to give you the

285

Kingdom^e of heaven and everlasting life. Ye have heard also[■] that our Lord Jesus Christ hath promised in his holy word to grant all those things that we^e have pray^ed for; which promise he^e for his part will most surely keep^e and perform.

^e
Wherefore after this promise made by Christ, ye must[^] also faithfully for your part promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devill and all his works, and constantly believe Gods holy word, and obediently keep^e his co^mmandments.

Then shall the Priest demand of each of the persons to be baptized severally these questions following.

Question.

Do^est thou renounce the devill and all his

-
- l. 1. In "have", a "u" altered into the "v".
 - l. 2. In "prayed", an "i" altered into the "y".
 - l. 4. In "sins[■]", an "n", altered into the "s".
 - l. 6. The 288th page of the MS. Book has no catch-word.
 - l. 7. The 289th page of the MS. Book commenees with the word "Kingdom^e".
 - l. 7. After "life", a colon altered into the period.
 - l. 10. In "have", a "u" altered into the "v".
 - l. 10. In "prayed", an "i" altered into the "y".
 - l. 21. In "baptized", the "z" is written upon an "s".

Baptism of those

works, the vain Pomp and glory of the world, with all covetous desires of the same, and the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I renounce them all.

Question.

Doest thou believe in God the father Almighty, maker of heaven and earth?

And in Jesus Christ his only begotten son our Lord? and that he was conceived by the holy Ghost; born of the — Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And doest thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

-
1. 12. After "Mary", a comma altered into the semicolon.
1. 13. In "under," a "v" altered into the "u".
1. 17. After "Almighty", a comma altered into the semicolon.
1. 20. After "Ghost", a comma altered into the semicolon.
1. 21. After "Church", a comma altered into the semicolon.
1. 22. In "sins", an "n" altered into the "s".
1. 22. In "the", the "th" retouched, and the "h" nearly obliterated.

of riper Yeares

Question.

wilt 286

Wilt thou be^e baptized in this faith?

Answer.

That is my desire.

Question.

Wilt thou then obediently keepe Gods holy will and co^mmandments, and walk in the same all the day^s of thy life?

Answer.

I will endeavour so to do^e, God being my helper.

Then shall the Priest say,

O Mercifull God, grant that the old Adam in — these persons may be so^e buried, that the new man may be raised ^up in them. Amen.

Grant that all carnall affections may dⁱye in them, and that all things belonging to the Spirit, may live and grow in them. Amen.

Grant that they may ha^ve power and strength to ha^ve victory, and to triumph against the Devil, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our — office and Ministry, may also be^e endued with heavenly vertues, and everlastingly rewarded through thy mercy, O blessed Lord God,

-
1. 3. The 290th page of the MS. Book commenees with the word "Wilt".
1. 9. In "days", an "i" altered into the "y".
1. 15. In "up", a "v" altered into the "u".
1. 19. In "have", a "u" altered into the "v".
1. 20. In "have", a "u" altered into the "v".

Baptism of those

who doest live and govern all things, world without end. Amen.

Almighty everliving God, whose most dearly beloved son Jesus Christ, for the forgiveness^e of our sins, did shed out of his most precious side both water and bloud, and gave comāndment to his disciples, that they should go^e teach all nations, and baptize them in the name of the father, and of the son, and of the holy Ghost; Regard, we beseech thee, the supplications of this Congregation; sanctifie this water to the mysticall washing away of sin; and grant that the persons now to be^e baptized therein, may receive the fulness^e of thy Grace, and ever remain in the number of thy faithfull and elect Children, through Jesus Christ our Lord. Amen.

287

Then

Then shall the Priest take each person to be^e baptized by the right hand, and placing him conveniently by the font, according to his discretion, shall ask^e the godfathers and godmothers the name; and then shall dip him in the water, or pour water upon him, saying,
N. I baptize thee in the name of the father, and of the son, and of the holy Ghost. Amen.

-
- l. 5. In "sins", an "n" altered into the final "s".
 - l. 9. In each "of", the "f" tampered with in different ink.
 - l. 12. In "mysticall", an "i" altered into the "y".
 - l. 18. The 291st page of the MS. Book commences with the word "Then".
 - l. 22. After "name", a comma altered into the semicolon.

of riper yearꝝ

Then shall the Priest say,

Weꝛ receive this person into the Congregation
of Christs flock and ⁊ do^U signꝛ him with the ^{+ here the}
signe of the Crosse, in token that hereafter heꝛ ^{Priest shall}
shall not beꝛ ashamed to confess^U the faith of ^{make a crosse}
Christ crucified, and manfully to fight ^{upon the psons} under his
— banner against sin, the world, and the devill;
and to continue Christs faithfull ^U soldier and
servant ^A unto his lives end. Amen.

Then shall the Priest say,

^e
Seing now, dearly beloved Brethren, that these
persons are regenerate and grafted into the body
of Christs Church, let ^A us give thanks unto
Almighty God for these benefits, and with one
accord make our prayers unto him, that they
may — lead the rest of their life according to
this beginning.

Then shall be^U said the Lords prayer, all
kneeling.

Our father which art in heaven; hallowed beꝛ

1. 3. In "him", the "h" tampered with.
1. 4 (margin). In "upon", a "v" altered into the "u".
1. 6. In "under", a "v" altered into the "u".
1. 9. In "unto", a "v" altered into the "u".
1. 13. In "us", a "v" altered into the "u".
1. 13. In "unto", a "v" altered into the "u".
1. 15. In "prayers", an "i" altered into the "y".
1. 15. In "unto", a "v" altered into the "u".
1. 18. In "prayer", an "i" altered into the "y".
1. 20. In "beꝛ", the "e" retouched with different ink.

U. Pr.

1. 3. *and do sign.

Q. Pr.

1. 3. and do* sign.

Baptism of those &c

thy name. Thy kingdom^e come. Thy will be^e
done in earth, as it is in heaven. Give **us** this
day our daily bread. And forgive **us** our tres-
passes, as we^e forgive them that trespass^e
against **us**. And lead **us** not into temptation;
but deliver **us** from evil^e. Amen.

We^e y^eild thee humble thanks, o heavenly
father, that thou hast vouchsafed to call **us** to
the knowledg^e of thy grace and faith in thee,
Increase this knowledg^e, and confirm^e this faith
in **us** evermore. Give thy holy Spirit to these
persons, that being now born again, and made
heirs^e of everlasting salv^eation through our Lord
Jesus Christ^e, they may continue thy servants,
and attain thy promises, through the same Lord
Jesus Christ thy Son, who liveth and reigneth
with thee in the **u**nity of the same holy Spirit
everlastingly. Amen.

288

Then all standing **up**, the Priest shall **use** this

-
- 1. 2. In "us", a "v" altered into the "u".
 - 1. 3. In "us", a "v" altered into the "u".
 - 1. 5. In each "us", a "v" altered into the "u".
 - 1. 5. After "temptation", a comma altered into the semicolon.
 - 1. 6. In "us", a "v" altered into the "u".
 - 1. 8. In "us", a "v" altered into the "u".
 - 1. 11. In "us", a "v" altered into the "u".
 - 1. 13. In "heirs", the "s" written upon some other letter, which it renders undistin-
guishable.
 - 1. 13. In "salvation", a "u" altered into the "v".
 - 1. 17. In "unity", a "v" altered into the "u".
 - 1. 18. In "everlastingly", the dot over the "i" in darker ink than the text.
 - 1. 19. The 291st page of the MS. Book has no catch-word.
 - 1. 20. The 292nd page of the MS. Book commences with the word "Then".
 - 1. 20. In "up", a "v" altered into the "u".
 - 1. 20. In "use", a "v" altered into the "u".

of riper Yearꝝ

exhortation following; speaking to the God-fathers and Godmothers first,

fforasmuch as these persons have promised in your presence to renounce the Devill and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put them in mind what a solemne vow, promise and profession they have now made before this Congregation, and espe^ecially before you their chosen wi[^]nesses. And ye are alsoe to call upon them to use all diligence to be rightly instructed in Gods holy word, that soe they may grow in grace, and in the knowledg^e of our Lord Jesus Christ, and live godly, righteously and soberly in this present world.

(And then, speaking to the new baptized persons, hee shall proceed, and say,)

And as for you, who have now by baptism put on Christ, it is your part and duty also, being made the Children of God, and of the light by faith in Jesus Christ, to walke answerably to your Christian calling and as becometh the Children of light: remembring alwayes that

-
- l. 3. In "have", a "u" altered into the "v".
l. 8. In "have", a "u" altered into the "v".
l. 11. In "upon", a "v" altered into the "u".
l. 11. In "use", a "v" altered into the "u".
l. 18. In "have", a "u" altered into the "v".
l. 19. In "on", the "n" tampered with.
l. 23. In "alwayes", the "y" altered from "ie", and the "e" written in different ink.

Baptism of those &c

Baptism representeth to ^{un}us our profession ;
which is, to follow the example of ~~Christ~~ our
Saviour Christ, and to be~~g~~ made like unto him ;

that as he~~g~~ dⁱed, and rose again~~g~~ for us ; so~~g~~
should we~~g~~ who — are baptized, d~~i~~e from sin,
and rise againe unto righteousness, continually
mortifying all our evil~~l~~ and corrupt affections,
and dayly proceeding in all vertue and god-
liness~~l~~ of living.

It is expedient that every person thus baptised
should be~~g~~ confirmed by the Bishop so~~g~~ soon
after his baptism as — — — conveniently may
be ; that so he~~g~~ may be admitted to the holy
Communion.

If any persons not baptized in their~~g~~ infancy
shall be~~l~~ brought to be baptized before they
come to year~~l~~s of discretion to answer~~g~~ for
themselves ; it may suffice to use the ~~publick~~
office for public^{ck} baptism~~g~~ of Infants, or (in
case of extream~~l~~ danger) the office for private
baptism~~g~~ only^e — changing the word (Infant) for
(child or pson) as occasion requireth.

Head-line. “&c” written in paler ink than “Baptism of those”.

- l. 1. In “us”, a “v” altered into the “u”.
- l. 3. In “unto”, a “v” altered into the “u”.
- l. 4. In “us”, a “v” altered into the “u”.
- l. 6. In “unto”, a “v” altered into the “u”.
- l. 18. In “themselves”, a “u” altered into the “v”.
- l. 18. In “use”, a “v” altered into the “u”.
- l. 21. After “for”, a blot, as if to obliterate a point.
- l. 23. The 292nd page of the MS. Book has no catch-word.

A C~~h~~atechism,

that is to say,

An instruction to be learned of every person,
before he~~e~~ be brought to be confirmed by the
Bishop.

Question.

What is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My Godfathers and Godmothers in my baptism~~e~~,
wherein I was made a member of Christ, the
Child of God, and an inheritor^u_A of the kingdom~~e~~
of heaven.

Question.

What did your godfathers and godmothers then
for you?

Answer.

They did promise and vow three things in my
name. ffirst, that I should renounce the devill
and all his works, the pomps and vanity of this
wicked world, and all the sinfull lusts of the
flesh. Secondly, that I should believe all the

l. 1. The 293rd page of the MS. Book commences with the words "A C~~h~~atechism."

U. Pr.

Q. Pr.

l. 10. *Quest.*

l. 12. *Answ.*

l. 17. *Quest.*

l. 20. *Answ.*

A Catechism,

Articles of the Christian faith. And thirdly, that I should keep Gods holy will and Commandments, and walk in the same all the dayes of my life.

Question.

Dost thou not thinke that thou art bound to believe, and to doe, as they have promised for thee?

Answer.

Yes verily; and by Gods help so I will. And I heartily thank our heavenly father, that he hath called mee to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give mee his grace, that I may continue in the same unto my lives end.

Catechist.

Reharse the Articles of thy belief.

Answer.

I believe in God the father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, born of the Virgin Mary, suffered

-
- l. 3. In "dayes", an "i" altered into the "y".
l. 7. In "have", a "u" altered into the "u".
l. 12. In "salvation", a "u" altered into the "v".
l. 14. In "unto", a "v" altered into the "u".
l. 15. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

- l. 5. *Quest.*
l. 9. *Answ.*

l. 19 to l. 12. p. 505. This Creed is printed in three paragraphs.

l. 19 to l. 12. p. 505. This Creed is printed in three paragraphs.

A Catechism

Under Pontius Pilate, was crucified, dead and buried, he descended

into **290**

hell; the third day he rose again from the dead, he ascended into heaven, And sitteth at the right hand of God the father Almighty: from thence he shall come to judge the quick and the dead.

I believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the — — resurrection of the body, and the life everlasting. Amen.

Question.

What dost thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to believe in God the father, who hath made me, and all the world.

Secondly, in God the son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me and all the elect people of God.

- l. 1. In "under", a "v" altered into the "u".
- l. 3. The catch-word "into", is not repeated at the commencement of the following page.
- l. 4. The 294th page of the MS. Book commences with the word "hell".
- l. 4. After "hell", a comma altered into the semicolon.
- l. 7. In "judge", an "i" altered into the "j".
- l. 11. In "sins", an "n" altered into the "s".

U. Pr.
l. 12. And the Life everlasting. Amen.

Q. Pr.
l. 12. And the Life everlasting. Amen.
l. 13. *Quest.*
l. 16. *Answ.*

A Catechism

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods comādmēnts. Tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt have none other Gods, but me.

2 Thou shalt not make to thy self any graven Image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the

-
1. 14. In "Egypt", an "i" altered into the "y".
1. 15. In "have", a "u" altered into the "v".
1. 19. In "under", a "v" altered into the "u".
1. 22. In "sins", an "n" altered into the "s".
1. 22. In "upon", a "v" altered into the "u".
1. 22. After "children", a blōt, as if to obliterate a point.
1. 22. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

1. 6. *Answ.*
1. 8. *Quest.*

A Catechism

third and fourth — generation of them that hate me, and shew mercy **u**nto thousands in them that love me, and keep my co^mmandments.

3 Thou shalt not take the name of thy Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

291

4 Remember that thou keep holy the Sabbath day. Six — dayes shalt thou labour, and doe all that thou hast to doe; but the seventh day is the Sabbath of the Lord thy God. **I**n it thou shalt do^e no manner of worke, thou, and thy — son, and thy daughter, thy man servant and thy maid-servant, thy cattell and the stranger that is within thy Gates. ffor in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the se^vventh day; wherefore the Lord blessed the se^vventh day, and — hal-
lowed it.

5 Honour thy father and thy Mother, that thy dayes may — be long in the land which the Lord thy God giveth thee.

6 Thou shalt doe no Murther.

7 Thou shalt not co^mmi^t adultery.

1. 2. In “unto”, a “v” altered into the “u”.

1. 4. “thy Lord”, sic orig.

1. 7. The 294th page of the MS. Book has no catch-word.

1. 8. The 295th page of the MS. Book commences with the word “Remember.”

1. 9. In “dayes”, an “i” altered into the “y”.

1. 11. The “In”, written upon “in”.

1. 15. In “dayes”, an “i” altered into the “y”.

1. 21. In “dayes”, an “i” altered into the “y”.

A Catechism

8 Thou shalt not steal.●

9 Thou shalt not bear false witness against thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his Ass, nor any thing that is his.

Question.

What doest thou chiefly learn by these commandments?

Answer.

I learn two things: my duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer

My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call — upon him, to honour his holy name and his word; and to serve him truly all the dayes of my life.

-
- l. 1. After "steal", a blot, as if to obliterate a point
l. 17. In "believe", "ei" altered into the "ie".
l. 20. After "strength", a comma altered into the semicolon.
l. 22. In "upon", a "v" altered into the "u".
l. 23. In "dayes", an "i" altered into the "y".
-

U. Pr.

Q. Pr.

- l. 11. *Answ.*
l. 14. *Quest.*
l. 16. *Answ.*

A Catechism

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour, is to love him as my selfe, and to doe to all men, as I would they should doe unto mee.

292

To love, honour and succour my father and mother. To honour and obey the king, And all that are put in authority under him. To submit my self to all my Governours, teachers, spirituall pastours and masters. To order my selfe — lowly and reverently to all my betters. To hurt no body by word, or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from evill speaking, lying and slandering. To keepe my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to doe my duty in that

-
- l. 4. In "him," the "im" so faintly written as to be nearly illegible.
l. 6. In "unto", a "v" altered into the "u".
l. 7. The 295th page of the MS. Book has no catch-word.
l. 8. The 296th page of the MS. Book commences with the words "To love".
l. 10. In "under", a "v" altered into the "u".
l. 13. After "betters", a blot, as if to obliterate a point.
l. 21. After "goods", a comma altered into the semicolon.
-

U. Pr.

Q. Pr.

l. 15. dealings.

- l. 1. *Quest.*
l. 3. *Ans.*
l. 15. dealings,

A Catechism

state of life, unto which it shall please God to call mee.

Catechist :

My good child, know this, that thou art not able to doe these things of thy selfe, nor to walke in the comādmēts of God, and to serve him without his speciall grace, which thou must learne a^e all times to call for by diligent prayer.

Let me hear therfore if thou canst say the Lords prayer.

Answer.

Our father which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as wee forgive them that trespass against us. And lead us not into temptation. But deliver us from evill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly father, who is the giver of all goodness, to send his grace

-
- l. 1. In "unto", a "v" altered into the "u".
l. 10. In "prayer", an "i" altered into the "y".
l. 17. In each "us", a "v" altered into the "u".
l. 18. In "us", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

- l. 19. *Quest.*
l. 21. *Ans.*

A Catechism

unto me, and to all — people, that we may worship him, serve him, and obey — him as we ought to do. And I pray unto God, that he will send us all things that be needfull both for our soules and bodies; and that he will be mercifull unto us, and forgive us our sins; And that it will please him to save and defend us in all dangers Ghostly and bodily;

293

and

and bodily; and that he will keep us from all sin and wickedness, and from our Ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness,

e

through our Lord Jesus Christ. And therefore I say, Amen. so be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two only, as generally necessary to salvation,

1. 1. In "unto", a "v" altered into the "u".
1. 3. In "unto", a "v" altered into the "u".
1. 4. In "us", a "v" altered into the "u".
1. 6. In "unto", a "v" altered into the "u".
1. 6. In "us", a "v" altered into the "u".
1. 6. In "sins", an "n" altered into the final "s".
1. 8. In "us", a "v" altered into the "u".
1. 10. The 297th page of the MS. Book commences with the words "and bodily;" thus repeating the two last words of the preceding page.
1. 10. In "us", a "v" altered into the "u".
1. 14. After "Christ", a blot, as if to obliterate a point.
1. 20. In "salvation", a "u" altered into the "v".

U. Pr.

1. 19. *Ans.*

Q. Pr.

(511)

A Catechism

that is to say, Baptism, and the Supper of the Lord.

Question. .

What meanest thou by this word Sacrament?

Answer.

I mean an outward and visible signe of an inward and spirituall grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure vs thereof.

Question.

How many parts are there in a Sacrament?

Answer.

Two: the outward visible signe, and the inward spirituall grace.

Question.

What is the outward visible sign^e or forme in baptism?

Answer.

Water: wherein the person is baptized, In the name of the father, and of the son, and of the holy Ghost.

-
1. 7. In "unto", a "v" altered into the "u".
1. 7. In "us", a "v" altered into the "u".
1. 8. In "means", an "e" altered into the "s".
-

U. Pr

Q. Pr

1. 3. *Quest.*
1. 5. *Answ.*
1. 11. *Quest.*
1. 13. *Answ.*
1. 16. *Quest.*
1. 19. *Answ.*

A Catechism

Question.

What is the inward and spirituall grace ?

Answer.

A death ^unto sin, and a new birth ^unto righteousness; for being by nature borne in sin, and the Children of wrath, we are hereby made the Children of grace.

Question.

What is required of persons to be baptized ?

Answer.

Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Question.

294

Why then are Infants baptized, when by reason of their tender age they cannot perform them ?

Answer.

Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

-
- l. 4. In each "unto", a "v" altered into the "u".
l. 15. The 297th page of the MS. Book has no catch-word.
l. 16. The 298th page of the MS. Book commences with the word "Why".
l. 21. In "themselves", a "u" altered into the "v".
-

U. Pr

l. 10. *Ans.*

Q. Pr.

- l. 1. *Quest.*
l. 3. *Ans.*
l. 8. *Quest.*
l. 10. *Ans.*
l. 14. *Quest.*
l. 18. *Ans.*

A Catechism

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continually remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question.

What is the outward part or sign^e of the Lords supper?

Answer.

Bread and wine, which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lords supper.

Question.

What are the benefits whereof we are partakers thereby?

-
- l. 3. In "ordained," an "e" altered into the "a".
l. 21. In "partakers", an "e" altered into the "a".
-

U. Pr.

Q. Pr.

- l. 1. *Quest.*
l. 4. *Answ.*
l. 8. *Quest.*
l. 11. *Answ.*
l. 14. *Quest.*
l. 16. *Answ.*
l. 20. *Quest.*

A Catechism

Answer.

The strengthening and refreshing of our souls by the body and bloud of Christ, as our bodies are by the bread and wine.

Question.

What is required of them who come to the Lords supper?

Answer.

To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in Charity with all men. .

295

The Curate.

The Curate of every parish shall diligently upon Sundaies and holy daies, after the Second Lesson at Evening prayer openly in the Church instruct and examine so many children of his parish sent unto him, as he shall thinke convenient, in some part of this Catechism.

-
1. 2. In "souls", an "e" altered into the "s".
 1. 9. In "themselves", a "u" altered into the "v".
 1. 10. In "sins", an "n" altered into the "s".
 1. 11. After "life", a comma altered into the semicolon.
 1. 11. In "have", a "u" altered into the "v".
 1. 13. After "death", a blot, as if to obliterate a point.
 1. 15. The catch-words of the 298th page of the MS. Book are written in paler ink than the text.
 1. 16. The 299th page of the MS. Book commences with the words "The Curate".
 1. 17. In "upon", a "v" altered into the "u".
 1. 20. In "unto", a "v" altered into the "u".
-

U. Pr.

Q. Pr.

1. 1. *Answ.*
1. 5. *Quest.*
1. 8. *Answ.*

A Catechism

And all fathers, mothers, masters and dames, shall cause their children, servants and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, untill such time as they have learned all that is here appointed for them to learn.

So soon as children are come to a competent age, and — can say in their mother-tongue the creed, the Lords prayer, and the tenn comandments ; and also can answeere to the other questions of this short Catechism ; they shall be brought to the Bishop. And every one shall have a godfather, or a godmother, as a wittnesse of their confirmation.

And whensoever the Bishop shall give knowledge for Children to be brought unto him for their confirmation, the Curate of every parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such — — persons within his parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirme them in manner following.

-
1. 3. In "have", a "u" altered into the "v".
 1. 4. In "time", an "i" altered into the "y".
 1. 6. In "untill", a "v" altered into the "u".
 1. 6. In "have", a "u" altered into the "v".
 1. 12. After "Catechism", a comma altered into the semieolon.
 1. 14. In "have", a "u" altered into the "v".
 1. 17. In "thereunto", a "v" altered into the "u".
-

U. Pr.

1. 2. *Apprentices.*
(516)

Q. Pr.

1. 2. *Apprentices.*

The Order of Confirmation,

OR,

Laying on of hands vpon those that are baptized
and come to yeares of discretion.

Vpon the day appointed all that are then to be confirmed, being placed and standing in Order before the Bishop, he (or

296

some other Minister appointed by him) shall read this preface following.

To the end that confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, that none hereafter shall be confirmed, but such as can say the Creed, the Lords prayer, and the tenn Comandments, and can also answer to such other questions, as in the short Chatichism are contained: which order is very convenient to be observed, to the end, that children being now come to the yeares of discretion, and hauing learned what their godfathers and Godmothers promised for them in baptism, they may them.

l. 8. The 299th page of the MS. Book has no catch-word.

l. 9. The 300th page of the MS. Book commences with the word "some .

l. 17. "Chatichism", sic orig.

U. Pr.

l. 5. *to be then.*

Q. Pr.

l. 5. *to be then.*

Confirmation

selves with their owne mouth and consent —
openly before the Church ratifie and confirme
the same; and also promise that by the grace
of god they will evermore endeavour themselves
faithfully to observe such things as they by
theire owne confession haue assented vnto.

Then shall the Bishop say,
Doꝛ ye here in the presence of God and of this
Congregation renew the solemn promise and vow
that was made in — your name att your baptism;
ratifying and confirmēg the same in your owne
persons, and acknowledging your selues bound
to believe and to doꝛ all those things, which
your Godfathers and Godmothers then under-
tooke for you?

And every one shall audibly answer, *℟*.
I doe.

The Bishop.
Our helpe is in the Name of the Lord;

Answer.
Who hath made heaven and earth.

Bishop.
Blessed be the name of the Lord,

Answer.
henceforth world without end.

297

-
- l. 3. After "same", a comma altered into the semicolon.
l. 10. After "baptism", a comma altered into the semicolon.
l. 26. The 300th page of the MS. Book has no catch-word.
-

U. Pr.

Q. Pr.

- l. 20. *Answ.*
l. 24. *Answ.*

Confirmation

Bishop.

Lord, hear our prayers.

Answer.

And let our cry come vnto thee.

Bishop.

Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given vnto them forgiveness of all their sinns; Strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and vnderstanding; the spirit of counsell and ghostly strength; the spirit of knowledge and true godliness; and fill them, o Lord, with the spirit of thy holy feare, now and for ever. Amen.

Then all of them in order kneeling before the Bishop, he shall lay his hand vpon the head of every one seuerally, saying,
Defend, o Lord, this thy Child (or this thy

-
1. 1. The 301st page of the MS. Book commences with the word " Bishop."
1. 10. After " sinns", a comma altered into the semicolon.
1. 13. After " grace", a comma altered into the semicolon.
1. 14. After " vnderstanding", a comma altered into the semicolon.
1. 15. After " strength", a comma altered into the semicolon.
1. 16. After " godliness", a comma altered into the semicolon.
-

U. Pr.

1. 5. *The Bishop.*

Q. Pr.

1. 3. *Answ.*
1. 5. *The Bishop.*

Confirmation

servant) with thy heavenly grace, that hee may continue thine for ever: and daily increase in thy holy Spirit more and more, vntill hee come vnto thy everlasting kingdom. Amen.

Then shall the Bishop say,
The Lord be with you.

Answer.

And with thy spirit.

And (all kneeling downe) the Bishop shall
add,

Let us pray.

Our father which art in heaven, Hallowed be thy name. Thy Kingdome come. Thy will be done in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation: But deliver us from evill. Amen.

And this Collect.

Almighty and everlasting God, who makest us both to will and to doe those things that be good and acceptable vnto

thy 298

1. 2. After "ever", a period altered into the colon.

U. Pr.

1. 7. *Answ.*
1. 20. everliving.

(520)

Q. Pr.

1. 7. *Answ.*
1. 20. everliving.

Confirmation

thy devine Maieſty; weꝛ make our humble ſupplications vnto thee for theſe thy ſervants vpon whom (after the example of thy holy Apoſtles) we haue now laid our hands, to certifie them (by this ſigne) of thy fauour and gracious goodneſſe — towards them. Let thy fatherly hand, weꝛ be eech thee, ever be over them; let thy holy ſpirit ever be with them; and ſo lead them in the knowledge and obedience of thy word, that in the end they may obtaine everlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt liveth and reigneth, ever one god, world without end. Amen.

O Almighty Lord, and everlaſting God, vouchſafe, weꝛ beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the wayes of thy lawes, and in the works of thy coman-
mighty
ments, that through thy moſt ~~gracious~~ protection both here and ever, weꝛ may be preſerved in body and ſoule, through our Lord and Saviour Jeſus Chriſt. Amen.

Then the Biſhop ſhall bleſſe them, ſaying
 thus,

- l. 1. The 302nd page of the MS. Book commences with the word "thy".
 l. 1. After "Maieſty", a comma altered into the ſemicolon.
 l. 8. After each "them", a comma altered into the ſemicolon.
 l. 11. In "obtaine", an "e" altered into the "a".
 l. 17. In "wayes", "ie" altered into the "y".

Confirmation

The blessing of God Almighty, the father, the son, and the holy Ghost, be vpon you, and remain with you for ever. Amen.

And there shall none be admitted to the holy Communion, vntill such tyme as he be confirmed, or be ready and desirous to be confirmed.

Princeton Theological Seminary-Speer Library



1 1012 01024 2495